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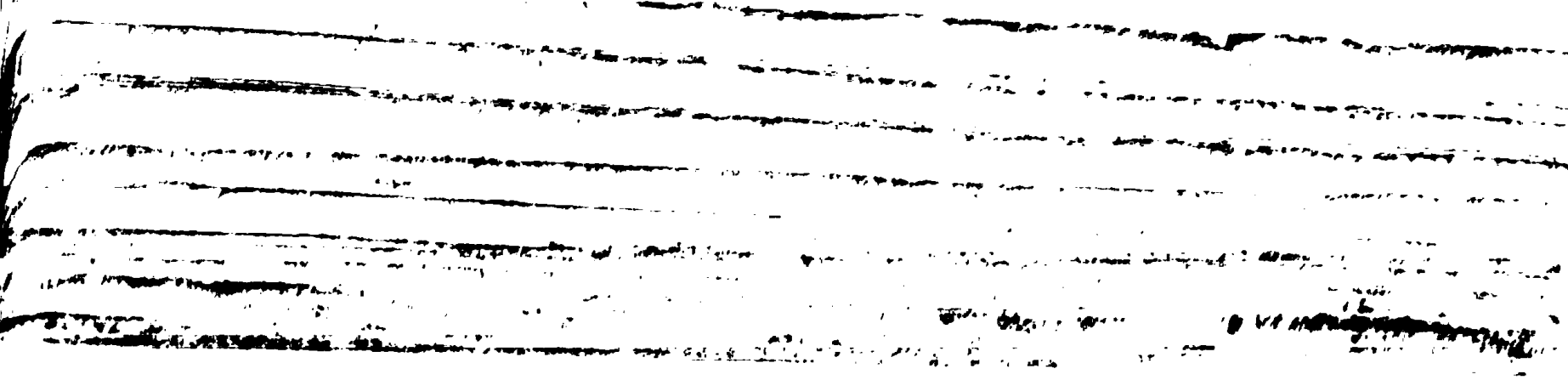

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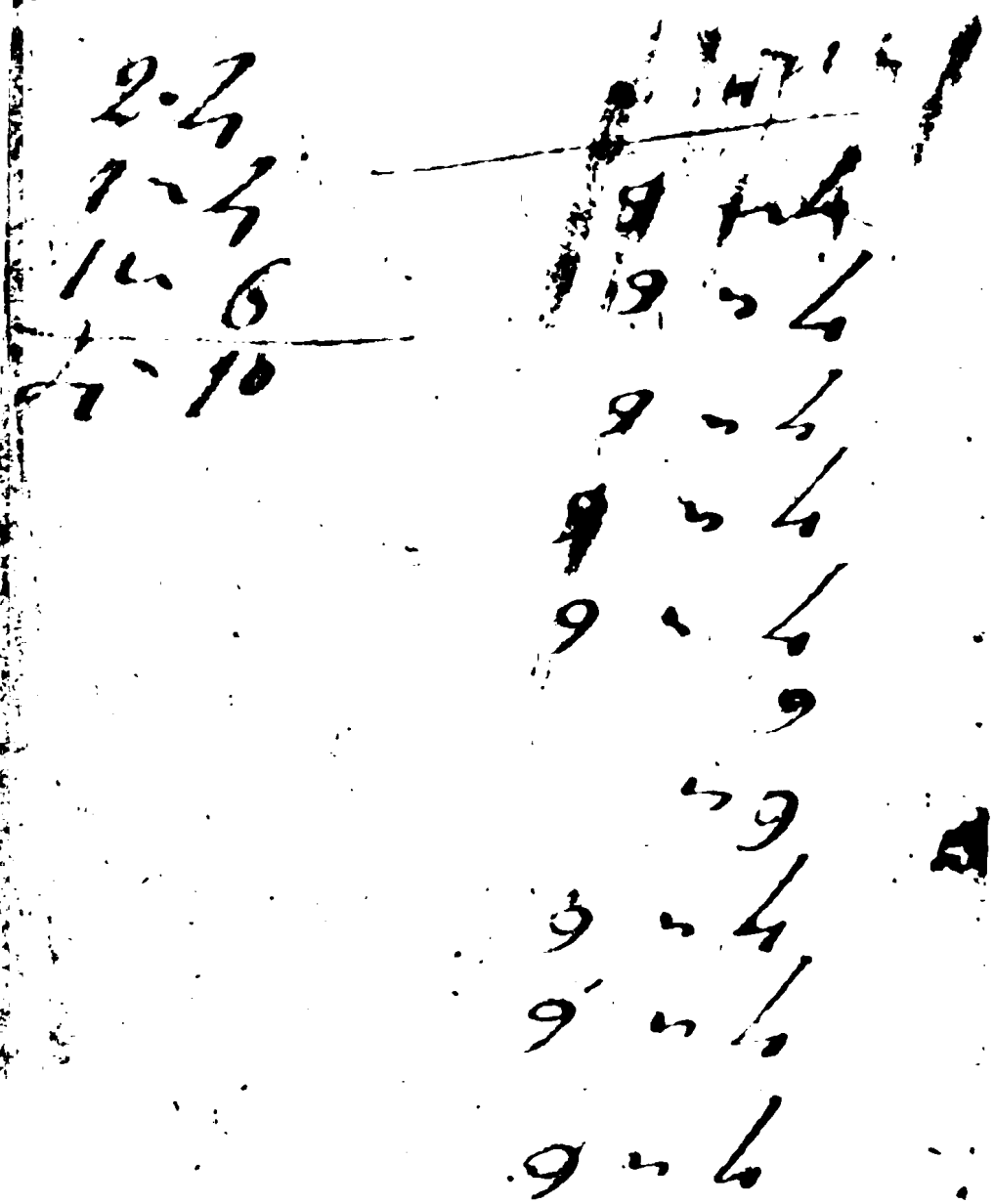

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Lewis his Book

William Lewis
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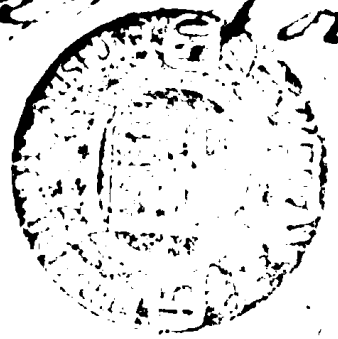

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Enchiridion:

Containing

INSTITVTIONS,

DIVINE { Contemplative. / Practicall.

MORAL { Ethicall. / Oeconomicall. / Politicall.

WRITTEN

BY

Fra: Quarles.

LONDON,

Printed for A. F. 16

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To the glorious object of our expectation CHARLES Prince of WALES

WHen *subjects bring presents to their Princes, 'tis not because their Princes want them; but that subjects want better waies to expresse the bounty of their unknowne affections; I know your Highnesse wants not the best meanes that all the world affords, to ground and perfect you in all those Princely Qualities, which befit the hopefull Sonne of such a royall Father; yet the boldnesse of my zeale is such, that nothing can call back mine arme, or stay the progresse of my Quill, whose emulous desire comes short of none in the expressions of most loyall and assign'd affection. To which end, I have presum'd*

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presum'd to consecrate these few lines to your illustrious Name, as Rudiments *to ripen (and they will ripen) with your growing youth, if they but feel the Sunshine of your gracious eye. My service in this subject were much too early for your Princely view, did not your apprehension as much transcend the greenesse of your years; the forwardnesse of whose Spring thrusts forth these hasty leaves, Your Highnesse is the expectation of the present Age, and the point of future Hopes: and cursed be he that both with Pen and Prayers shall not be studious to advantage such a high priz'd Blessing: Live long our Prince: And when your royall Father shall convert his 'Regall Diademe into a Crown of Glory, inherit his* Vertues *with his* Throne *and prove another* Phœnix *to succeeding Generations: So*

Pray'd for, and Propheſied, by
Your Highneſſe moſt Loyall and
moſt Humble ſervant,

FRA. QUARL

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TO The Reader.

ALl *rules* are not calculated for the *Meridian* of every *State*. If all bodies had the same *Constitution*; or all *Constitutions* the same *Alteration*; and all *Alterations* the same *Times*, the Emperick were the best Physician. If all States had the same *Tempers* and *Distempers*, and both the same *Conservatives*, and the same *Cures*, Examples were the best directions, and Rules digested from those Examples, were even almost infallible. The subject of Policy is *Civil Government*; the subjects of that Government is Men; the variableneſſe of those Men disabsolutes all *Rules*, and limits all *Examples*. Expect not therefore, in these, or any of the like nature, such impregnable Generals, that no exceptions can shake. The very discipline of the Church eſtabliſht, and confirm'd by the infallible choice, is not tyed to all *times*, or to all places. What we here present you with, as they are no *Rocks*

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to build perpetuity upon, ſo they are not Rocks to ſplit beleefe upon: It is leſſe danger to rely upon them, then to neglect them: Nor let any thinke (in theſe Pamphleting dayes, and audacious times of unlicens'd *Paſquels*) I ſecretly reflect upon particulars, or looke through a *Maske* upon the paſſages of theſe diſtempered Times; Farre be it off from my intention, or your imaginations; My true ambition is to preſent theſe few *politicall Obſervations* to the tender youth of my thrice-hopefull Prince, which like an Introduction may lead him to the civill happineſſe of more refined dayes, and ripen him in the glorious vertues of his renowned Father, when heaven and the ſucceeding age ſhall ſtyle him with the name of *Charles* the ſecond.

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Enchiridion:

Cent. 1.

CHAP. I.

PIety and Policy, are like *Martha*, and *Mary*, Sisters: *Martha* failes, if *Mary* help not: and *Mary* suffers, if *Martha* be idle: Happy is that Kingdome where *Martha* complaines of *Mary*; but most happy where *Mary* complies with *Martha*: Where Piety and Policy, goe hand in hand, there Warre shall be just; and Peace, honourable.

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CHAP. II.

LEt not civil discords in a forreign Kingdome, encourage thee to make invasion. They that are factious among themselves, are jealous of one another, and more strongly prepar'd to encounter with a common Enemy: Those whom civill commotions set at variance, forreigne Hostility reconciles. Men rather affect the possession of an inconvenient Good, then the possibility of an uncertaine Better.

CHAP. III.

IF thou hast made a Conquest with thy Sword, thinke not to maintaine it with thy Scepter: Neither conceive, that new favours can cancell old injuries: No Conquerer sits secure upon his new got Throne, so long as they subsist in power, that were

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were dispoil'd of their possessions by his Conquest.

CHAP. IV.

LEt no price nor promise of Honour bribe thee to take part with the Enemy of thy naturall Prince: Assure thy selfe who ever wins, thou art lost: *If* thy Prince prevaile, thou art proclaimed a Rebell, and branded for death: *If* the Enemy prosper, thou shalt be reckned but as a meritorious Traytor, and not secure of thy selfe: He that loves the Treason hates the Traytor.

CHAP. V.

IF thy strength of parts hath rais'd thee to eminent place in the Common-wealth, take heed thou sit sure: *If* not, thy fall will be the greater: As Worth is fit matter for Glory; so Glory is a fair marke for Envy. By

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how much the more thy Advancement was thought the Reward of Desert; by so much thy fall will administer matter for disdaine: *It* is the ill fortune of a strong braine, if not to be dignifi'd as meritorious, to be depress as dangerous.

CHAP. VI.

IT is the duty of a Statesman, especially in a free State, to hold the Common-wealth to her first frame of Government, from which the more it swerves, the more it declines: which being declin'd is not commonly reduced without that extremity, the danger whereof, rather ruines then rectifies. Fundamentall Alterations bring inevitable perils.

CHAP. VII.

THere be three sorts of Government; Monarchicall, Aristocraticall

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ticall, Democraticall; and they are apt to fall three ſeverall wayes into ruine: The firſt, by Tyranny; the ſecond, by Ambition; the laſt, by Tumults A Common-wealth grounded upon any one of theſe, is not of long continuance; but wiſely mingled, each guard the other, and make that Government exact.

CHAP. VIII.

LEt not the proceedings of a Captaine, though never ſo commendable, be confin'd to all Times: As theſe alter, ſo muſt they: *If* theſe vary, and not they, ruine is at hand: He leaſt failes in his deſigne, that meets Time in its owne way: And he that obſerves not the Alterations of the Times, ſhall ſeldome be victorious but by chance; but he that cannot alter his courſe according to the Alterations of the Times ſhall never be a Conquerour: He is a wiſe

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Commander, and onely He, that can discover the change of Times, and changes his Proceedings according to the Times.

CHAP. IX.

IF thou desire to make warre with a Prince, with whom thou hast formerly ratified a league; assaile some Ally of his, rather then himselfe: If he resent it, and come, or send in ayd, thou hast a faire Gale to thy desires: If not, his infidelity in not assisting his Ally, will be discovered: Hereby thou shalt gaine thy selfe advantage, and facilitate thy designes.

CHAP. X.

BEfore thou undertake a War, let thine Eye number thy forces, and let thy judgment weigh them: if thou hast a rich Enemy, no matter how

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how poore thy Souldiers be, if courragious and faithfull: Trust not too much the power of thy Treasure, for it will deceive thee, being more apt to expose thee for a Prey then to defend thee: Gold is not able to finde good Souldies; but good Souldiers are able to finde out Gold.

CHAP. XI.

IF the Territories of thy Equall Enemy are situated far South from thee, the advantage is thine, whether he make offensive, or defensive war; If North, the advantage is his: Cold is lesse tolerable then heat: This is a friend to Nature; that, an Enemy.

CAAP. XII

IT is not onely uncivill, but dangerous for Souldiers, by reproachful words, to throw disgrace upon the Enemy. Base Tearmes are Bellowes

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to a ſlaking Fury, and Goads to quicken up revenge in a fleeing Foe: He that objects Cowardize againſt a fayling enemy, adds ſpirit to him, to diſprove the aſperſion, at his owne coſt: It is therefore the part of a wiſe Souldier to refraine it; or of a wiſe Commander, to puniſh it.

CHAP. XIII.

IT is better for two weake Kingdomes rather to compound an injury (though to ſome loſſe) then ſeeke for ſatisfaction by the ſword; leſt while they two weaken themſelves by mutual blowes, a third decide the Controverſie to both their Ruines. When the Frog and the Mouſe could not take up the quarrell, the Kite was Umpire.

CHAP.

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CHAP. XIV

LEt that Common-wealth which desires to flourish, be very strict, both in her punishments, and Rewards, according to the merits of the Subject, and offence of the Delinquent: Let the Service of the Deserver be rewarded, lest thou discourage worth; and let the Crime of the offender be punish't, lest thou encourage Vice: the neglect of the one weakens a Common-wealth; the omission of both ruines it.

CHAP. XV.

IT is wisedome for him that sits at the Helme of a setled State, to demeane himselfe toward his subjects at all times, so, that upon any evill accident, they may be ready to serve his occasion: He that is onely gracious at the approach of a danger,

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will be in danger, when he expects deliverance.

CHAP. XVI.

IN all designes, which require not sudden Execution, take mature deliberation, and weigh the conveniens, with the inconvenients, and then resolve; after which, neither delay the execution, nor bewray thy intention. He that discovers himself, till he hath made himselfe Master of his desires, layes himselfe open to his owne Ruine, and makes himself prisoner to his own tongue.

CHAP. XVII.

LIberality in a Prince is no Virtue, when maintained at the Subjects unwilling Cost. It is lesse reproach, by miserableneſſe, to preserve the popular love, then by liberality to deserve the private thankes.

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CHAP.

CHAP. XVIII.

IT is the excellent property of a good and wise Prince, to use War as he doth Physicke, carefully, unwillingly, and seasonably, ; either to prevent approaching dangers, or to correct a present mischiefe, or to recover a former losse. He that declines Physicke till he be accosted with the danger, or weakned with the disease, is bold too long, and wise too late. That Peace is too precise, that limits the justnesse of a War to a sword drawne, or a Blow given.

CHAP. XIX.

LEt a Prince that would beware of Conspiracies, be rather jealous of such whom his extraordinary Favours have advanced, then of those whom his pleasure hath discontented: These want meanes to

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execute

execute their pleasures; but they have meanes at pleasure to execute their desires: Ambition to rule is more vehement, then Malice to Revenge.

CHAP. XX.

BEfore thou undertake a War, cast an impartiall Eye upon the Cause: *If* it be just, prepare thy Army; and let them all know, they fight for God and thee: It adds fire to the spirit of a Souldier, to be assured, that he shall either prosper in a faire War, or perish in a just Cause.

CHAP. XXI.

IF thou desire to know the power of a State, observe in what correspondence it lives with her neighbouring State: If She make Allyance with the Contribution of Money, it is an evident signe of weakneſſe:

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neſſe: If with her valour, or repute of forces, it manifeſts a native ſtrength: It is an infallible ſigne of power; to ſell friendſhip; and of weakeneſſe to buy it: That which is bought with Gold, will hardly be maintained with Steele.

CAAP. XXII.

IN the Calmes of Peace it is moſt requiſite for a Prince, to prepare againſt the ſtormes of Warre, both Theorically, in reading Heroick Hiſtorits; and practically, in maintaining Martiall diſcipline: Above all things, let him avoid Idleneſſe, as the Bane of Honour; which in Peace, indiſpoſes the Body; and in Warre, effeminates the Soul: Hee that would be in War victorious, muſt be in Peace laborious.

CHAP.

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CHAP. XXIII.

IF thy two neighbouring Princes fall out, ſhew thy ſelfe, either a true Friend, or a faire Enemy; It is indiſcretion, to adhere to him whom thou haſt leaſt cauſe to feare, if he vanquiſh: *Neutrality* is dangerous, whereby thou becomeſt a neceſſary Prey to the Conqueroar.

CHAP. XXIV

IT is a great argument of a Princes wiſedome, not onely to chuſe, but alſo to prefer wiſe Councellors: And ſuch are they, that ſeek leſſe their own advantages, then his; whom wiſe Princes ought to reward, leſt they become their owne Carvers; and ſo, of good Servants, turne bad Maſters.

CHAP.

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CHAP. XXV.

IT much conduces to the dishonour of a King, and the ilfare of his Kingdome, to multiply Nobility, in an overproportion to the Common people: Cheape Honour darkens Majesty; and a numerous Nobility brings a State to necessity.

CHAP. XXVI.

IT is very dangerous, to try experiments in a State, unlesse extreame necessity be urgent, or popular utility be palpable: It is better for a State to connive a while, at an inconvenience, then too suddenly to rush upon a Reformation.

CHAP. XXVII.

IF a valiant Prince be succeeded by a weak Successour, he may for

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a while, maintaine a happy State, by the remaining vertue of his glorious Predeceſſour: But if his life be long; or dying he be ſucceeded by one leſſe valiant then the firſt; the Kingdome is in danger to fall to ruine. That Prince is a true Father to his Country, that leaves it the rich inheritance of a brave Sonne. When *Alexander* ſucceeded *Philip*, the world was too little for the Conquerour.

CHAP. XXVIII.

IT is very dangerous for a Prince, or Republike, to make continuall practice of cruell exaction: For, where the Subject ſtands in ſenſe, or expectation of evill, he is apt to provide for his ſafety, either from the evill he feeles, or from the danger he feares; and growing bold in Conſpiracy, makes Faction; which Faction is the Mother of Ruine.

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CHAP.

CHAP. XXIX.

BE carefull to consider the good, or ill disposition of the people towards thee upon ordinary occasions: if it be good, labour to continue it; if evill, provide against it: As there is nothing more terrible then a dissolute Multitude without a Head; so there is nothing more easie to be reduc'd; (if thou canst endure the first shock of their fury;) which if a litle appeas'd, every one begins to doubt himselfe, and think of home, and secure themselves, either by flight, or Agreement.

CHAP. XXX.

THat Prince who stands in feare more of his own people, then strangers, ought to build Fortresses in his Land: But he that is more afraid of Strangers then his own Peo-

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ple, shall build them more secure in the Affections of his Subjects.

CHAP. XXXI.

CArry a watchfull Eye upon dangers before they come to ripenesse, and when they are ripe; let loose a speedy hand: He that expects them too long, or meets them too soon, gives advantage to the evill: Commit their beginnings to *Argus* his hundred Eyes, and their ends to *Briareus* his hundred Hands, and thou art safe.

CHAP. XXXII.

OF all the difficulties in a State, the Temper of a true Government most felicifies and perpetuates it: Too sudden Alterations distemper it. Had *Nero* turned his Kingdome as he did his Harp, his Harmony had been more honourable, and his Reign more prosperous.

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CHAP. XXXIII.

IF a Prince, fearing to be assail'd by a forreigne Enemy, hath a well-arm'd people, well addrest for War, let him stay at home, and expect him, there: But if his subjects be unarm'd, or his Kingdome unacquainted with the stroke of War, let him meet the enemy in his Quarters. The farther he keeps the Warre from his own Home, the lesse danger. The Seat of War is alwayes miserable.

CHAP. XXXIV.

IT is a necessary wisdome for a Prince to grow in strength, as he encreases in Dominions: it is no lesse vertue to keep, then to get: Conquests not having power answerable to their greatnesse, invite new Conquerors to the ruine of the old.

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CHAP. XXXV.

IT is great prudence in a ſtateſman, to diſcover an inconvenience in the birth; which, ſo diſcovered, is eaſie to be ſuppreſt: But if it ripen into a Cuſtome, the ſudden remedy thereof is often worſe then the diſeaſe: in ſuch a Caſe, it is better to temporize a little, then to ſtruggle too much. He that oppoſes a full-ag'd inconvenience too ſuddenly, ſtrengthens it.

CHAP. XXXVI.

IF thou haſt conquer'd a Land, whoſe Language differs not from thine, change not their Lawes and Taxes, and the two Kingdomes will in a ſhort time incorporate, and make one body: But if the Lawes and Language differ, it is difficult to maintain thy Conqueſt; which that thou

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thou maist the easier doe, observe three things: First, to live there in person, (or rather send Colonies:) Secondly, to assist the weak inhabitants, and weaken the mighty: Thirdly, to admit no powerfull Foreigner to reside there: Remember *Lewis* the thirteenth of *France*; How suddenly he took *Milan*, and how soon he lost it.

CHAP. XXXVII.

IT is a gracious wisdom in a Prince, in civill Commotions, rather to use *Juleps*, then *Phlebotomy*; and better to breath the distemper by a wise delay, then to correct it with too rash an Onset: it is more honourable, by a slow preparation to declare himselfe a gracious Father, then by a hasty Warre to appeare a furious Enemy.

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CHAP. XXXVIII.

IT is wisdome for a Prince in faire weather to provide for Tempests: He that so much relies upon his peoples faith, to neglect his own preparation, discovers more Confidence then wisdome: He that ventures to fall from above, with hopes to be catcht below, may be dead ere hee come to ground.

CHAP. XXXIX.

HE that would reform an ancient State in a free City buyes convenience with a great danger: To work this Reformation with the lesse mischiefe, let such a one keep the shadowes of their ancient Customes, though in substance they be new: Let him take heed when hee alters the natures of things, they bear at least the ancient names. The Com-

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Common people, that are naturally impatient of innovations, will be satisfied with that which seems to be as well as that which is.

CHAP. XL.

VPon any difference between forreigne States, it is neither safe nor honourable for a Prince, either to buy his Peace, or to take it up at interest: He that hath not a Sword to command it, shall either want it, or want Honour with it.

CHAP. XLI.

IT is very requisite for a Prince, not onely to weigh his designes in the flower, but likewise in the fruit: He is an unthrift of his honour that enterprizes a designe, the failing wherein may bring him more Disgrace, then the successe can gain him Honour.

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CHAP. XLII.

IT is much conducible to the happineſſe of a Prince, and the ſecurity of his State, to gain the hearts of his Subjects: They that love for feare, will ſeldome feare for love: it is a wiſe Government which gaines ſuch a Tye upon the Subject, that he either cannot hurt, or will not: But that Government is beſt and moſt ſure, when the Subject joyes in his obedience.

CHAP. XLIII.

LEt every ſouldier arme his mind with hopes, and put on courage: Whatſoever diſaſter falls, let not his heart ſinke. The Paſſage of providence lyes through many crooked wayes; A deſpairing heart is the true Prophet of approaching evil: his actions may weave the webs of fortune, but not break them.

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CHAP. XLIV.

IT is the part of a wise Magistrate to vindicate a man of power or State-imployment from the malicious scandals of the giddy-headed multitude, and to punish it with great severity: Scandall breeds Hatred; Hatred begets Division; Division makes Faction, and Faction brings Ruine.

CHAP. XLV.

THe strongest Castles a Prince can build, to secure him from Domesticke commotions, or foraigne Invasions, is in the hearts of his Subjects; And the meanes to gaine that strength is, in all his actions to appeare for the publike good, studious to contrive, and resolute to performe.

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CHAP. XLVI.

A Kingdome is a great building, whose two maine supporters are the Government of the State, and the Government of the Church: It is the part of a wise Master to keepe those Pillars in their first posture, irremoveable: If either faile, it is wisedome rather to repaire it, then remove it: He that puls downe the old, to set up a new, may draw the roofe upon his head, and ruine the foundation.

CHAP. XLVII.

IT is necessary wisdome in a Prince to encourage in his Kingdome, *Manufacture*, *Merchandize*, *Arts*, and *Armes* In *Manufacture* lye the vitall spirits of the body politique: In *Merchandize*, the Spirits naturall; In *Arts* and *Armes*, the Animall: If either

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either of these languish, the Body droopes: As these flourish, the Body flourishes.

CHAP. XLVIII.

TRue Religion is a setler in a State, rather then a Stickler; While shee confirmes an establisht Government, she moves in her own Spheer: But when she endeavours to alter the old, or to erect a new, she workes out of her owne Vineyard: When she keepes the Keyes, she sends showers of Milke: But when she drawes the Sword, she sayles in Seas of *Bloud*: Labour therefore to settle Religion in the Church; and Religion shall settle Peace in thy Land.

CHAP. XLIX.

IF thou entertaine any forraign Souldiers into thine Army let them

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beare thy Colours, and be at thy Pay, leſt they intereſt their owne Prince: Auxiliary Souldiers are the moſt dangerous: A forraigne Prince needs no greater invitation to ſeize upon thy City, then when he is required to defend it.

CHAP. L.

BE cautious in undertaking a deſigne, upon the report of thoſe that are baniſhed their Countrey, leſt thou come off with ſhame or loſſe, or both. Their end expects advantages from thy Actions, whoſe miſeries lay hold of all opportunities, and ſeeke to be redreſt by thy Ruine.

CHAP. LI.

IF thou endeavoureſt to make a Republique in a Nation where the Gentry abounds, thou ſhalt hardly proſper in that deſigne: And

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if thou wouldest erect a Principality in a Land, where there is much equality of people, thou shalt not easily effect it. The way to bring the first to passe, is to weaken the Gentry: The meanes to effect the last, is to advance and strengthen ambitious, and turbulent spirits; so that being placed in the midst of them, their forces may maintaine thy power; and thy favour may preserve their Ambition: Otherwise there shall be neither proportion nor continuance.

CHAP. LII.

IT is more excellent for a Prince to have a provident Eye for the preventing future mischiefes, then to have a potent Arme for the suppressing present evils: Mischiefes in a State are like Hectique Feavers in a body: In the beginning hard to be knowne, but easie to be cured;

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but, let it alone a while, it becomes more easie to be knowne, but more hard to be cured.

CHAP. LIII.

IF a Kingdome be apt to Rebellion, it is wisedome to preserve the Nobility and Commons at variance: Where one of them is discontented, the danger is not great: The Commons are slow of motion, if not quickned with the Nobility; the Nobility is weake of power, if not strengthened by the Commons: Then is danger, when the Commonalty troubles the water, and the Nobility steps in.

CHAP. LIV.

IT is very requisite for a Prince to have an Eye that the Clergy be elected, and come in, either by collation from him, or particular patrons,

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and not by the People; and that their power hold dependance upon home, and not forreign Authority: It is dangerous in a Kingdome, where the *Crosiars* receive not their power from the Regall Sword.

CHAP. LV.

IT is a perillous weakneſſe in a State, to be ſlow of reſolution in the time of Warre: To be irreſolute in determination is both the ſigne, and the ruine of a weake State: ſuch affaires attend not Time: Let the wiſe Stateſman therefore abhor delay, and reſolve rather what to doe, then adviſe what to ſay: Slow deliberations are ſymptomes, either of a faint courage, or weake Forces, or falſe Hearts.

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CHAP. LVI.

IF a Conquerour hath ſubdued a country, or a city abounding with pleaſures, let him be very circumſpect to keepe himſelfe and his ſouldiers temperate. Pleaſures bring effeminacy; and effimenacy fore-runs ruine: ſuch conqueſts, without blood or ſweat, ſufficiently do revenge themſelves upon their intemperate conquerours.

CHAP. LVII.

IT is an infallible ſigne of approaching ruine in a Republike, when Religion is neglected, and her eſtabliſht ceremonies interrupted: let therefore that Prince that would be potent, be pious; and that he may puniſh looſeneſſe the better, let him be religious: the joy of *Jeruſalem* depends upon the peace of *Sion.*

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CHAP.

CHAP. LVIII.

LEt that Prince that desires full soveraignty, temper the greatnesse of too potent a Nobility: a great and potent Nobility quickens the people, but presses their fortunes: it adds Majesty to a *Monarch*, but diminishes his power.

CHAP. LIX.

IT is dangerous for a Prince to use ambitious *Natures*, but upon necessity, either for his Warres, or to be Skreens to his dangers, or to be instruments for the demolishing insolent greatnesse: and that they may be the lesse dangerous, let him chuse them rather out of meane births then noble; and out of harsh natures, rather then plausible. And alwayes be sure to ballance them with those that are as proud as they.

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CHAP. LX.

LEt Princes be very circumspect in the choyce of their Counsellours, chusing neither by the greatnesse of the beard, nor by the smoothnesse of the face: let him be wise, but not crafty: active, without private ends: couragious, without malice: religious, without faction: secret without fraud; one better read in his Princes businesse, then his Nature: and a riddle onely to be read above.

CHAP. LXI.

IN a mixt *Monarchy*, if the *Hierarchy* grow too absolute; it is wisdome in a Prince, rather to depresse it then suppresse it: all alterations in a fundamentall Government bring apparent dangers; but too sudden alteration threatens inevitable

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vitable ruine: when *Aaron* made a moulten Calfe, *Moses* altered not the Government, but reproved the Governour.

CHAP. LXII.

BEfore thou build a Fortresse, consider to what end: if for resistance against the Enemy, it is useless; a valiant Army is a living Fortresse: if for suppressing the subject, it is hurtfull: it breeds Jealousies, and Jealousies beget hatred: if thou hast a strong Army to maintain it, it adds nothing to thy strength: if thy Army be weake it conduces much to thy danger: the surest Fortresse is the hands of thy souldiers, and the safest Citadell is the hearts of thy subjects.

CHAP.

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CHAP. LXIII.

IT is a Princely Alchymie, out of a necessary Warre to extract an honourable Peace, and more beseeming the Majesty of a Prince to thirst after Peace, then conquest: blessednesse is promis'd to the Peacemaker; not to the conquerour: it is a happy State, whose Prince hath a peacefull Hand, and a Martiall Heart, able both to use Peace, and to manage Warre.

CHAP. LXIV.

IT is a dishonourable thing for a Prince to runne in debt for State-service; but to pay it in the pardon of a Criminall Offence, is most dangerous. To cancell the faults of subjects, with their deserts, is not onely the symptome of a disordered Common-wealth, but also of her Ruine.

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CHAP.

CHAP. LXV.

LEt not a Commander be too forward to undertake a Warre, without the perſon of his Prince: it is a thankleſſe imploiment, where miſchiefe attends upon the beſt ſucceſſe; and where (if a *Conquerour*) he ſhall be in danger, either through his owne Ambition, or his Princes ſuſpition.

CHAP. LXVI

IT is a great overſight in a Prince, for any reſpects, either Actively, or Paſſively to make a forreigne Kingdome ſtrong: he that gives meanes to another to become powerfull, weakens himſelfe, and enables him to take the advantage of his owne weakneſſe.

CHAP.

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CHAP. LXVII.

WHen the humours of the people are stirr'd by discontents, or popular griefe, it is wisdome in a Prince to give them moderate liberty to evaporate: he that turnes the humour backe too hastily makes the wound bleed inwardly, and fils the body with malignity.

CHAP. LXVIII.

IF having levyed an Army, thou findest thy selfe too weake, either through the want of men or money; the longer thou delayst to fight, the greater thy Inconvenience growes: if once thy Army falls asunder, thou certainly loosest by thy delay: whereas hazarding thy fortunes betimes, thou hast the advantage of thy men, and mayst by fortune winne the day: it is lesse dishonour

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to bee overcome by force then by flight.

CHAP. LXIX.

IT is the part of a wise Commander in Warres, either Offensive or Defensive, to work a necessity of fighting into the brests of his Souldiers: Necessity of action takes away the feare of the Act, and makes bold Resolution the favorite of Fortune.

CHAP. LXX.

CLemency and mildnesse is most proper for a Principality, but reservednesse and severity for a Republique; but moderation in both: Excesse in the one breeds contempt: in the other, Hatred; when to sharpen the first, and when to sweeten the the last, let Time and Occasion direct thy judgement.

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CHAP. LXXI.

IT is very requisite for a Prince that desires the continuance of Peace, in time of Peace to encourage, and respect his Commanders: When brave Spirits finde neglect to be the effect of quiet times, they devise all means to remove the Cause, and by suggesting inducements to new Warres, disturb and unsettle the old Peace, buying private honour with publique danger.

CHAP. LXXII.

BE not covetous for priority in advising thy Prince to a doubtfull Attempt, which concernes his State: if it prosper, the Glory must be his; if it faile, the dishonour will be thine: When the Spirit of a Prince is stopped in the discharge, it will recoyle and wound the first adviser.

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CHAP.

CHAP. LXXIII.

IF being the Commander of an army, thou espiest a grosse and manifest error in thine Enemy, look well to thy selfe, for treachery is not farre off: Hee whom desire of victory binds too much, is apt to stumble at his owne Ruine.

CHAP. LXXIV.

IT is the height of a provident Commander not only to keep his own designes indiscoverable to his Enemy; but likewise to be studious to discover his: He that can best doe the one, and neerest guesse at the other, is the next step to a conqueror. But he that failes in both, must either ascribe his Overthrow to his owne Folly, or his victory to the Hand of Fortune.

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CHAP.

CHAP. LXXV.

IF thou be ambitious of Honour, and yet fearfull of the Canker of Honour, Envy; so behave thy self, that Opinion may be satisfied in this, that thou seekest Merit, and not Fame; and that thou attributest thy Preferment rather to Providence, then thy own Vertue: Honour is a due debt to the deserver; and who ever envied the payment of a debt? a just advancement is a providentiall act, and who ever envied the act of Providence?

CHAP. LXXVI.

IT behoves a Prince to bee very circumspect before hee make a League, which, being made, and then broke, is the forfeiture of his Honour: He that obtaines a Kingdome with the rupture of his faith, hath

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hath gain'd the Glory of a Conqueſt, but loſt the honour of a Conqueroun.

CHAP. LXXVII.

LEt States that aym at greatneſſe, beware leſt new Gentry multiply too faſt, or grow too glorious; Where there is too great a diſproportion betwixt the Gentry and the common Subject, the one growes inſolent, the other ſlavish: When the body of the Gentry growes too glorious for a Corſlet, there the heads of the vulgar waxe too heavy for the Helmet.

CHAP. LXXVII.

VPon the beleaguering of a city, let the Commander endeavour to take from the Defendants, all ſcruples which may invite them to a neceſſity of defence: Whom the feare of ſlavery neceſſitates to fight, the

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be

boldneſſe of their reſolution will diſadvantage the aſſaylants, and difficilitate their deſign: Senſe of neceſſity juſtifies the Warre; and they are hopefull in their armes, who have no other hope but in their armes.

CHAP. LXXIX.

IT is good for States & Princes (if they uſe ambitious men for their advantage) ſo to order things, that they be ſtill progreſſive, rather then retrograde: When ambitious men finde an open paſſage, they are rather buſie then dangerous; and if well watcht in their proceedings, they will catch themſelves in their own ſnare, and prepare a way for their own deſtruction.

CHAP. LXXX.

OF all Recreations, Hunting is moſt proper to a Commander, by

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by the frequency whereof he may be instructed in that necessary knowledge of situation, with pleasure; which, by earnest experience, would be dearly purchas'd. The Chase is a faire Resemblance of a hopefull Warre, proposing to the Pursuer a flying Enemy.

CHAP. LXXXI.

EXpect the army of thy Enemy on plain and easie ground, and still avoyd mountainous and rocky places, and straight passages, to the utmost of thy power: it is not safe to pitch any where, where thy forces cannot be brought together: He never deserv'd the name of good Gamster, that hazards his whole Rest, upon lesse then the strength of his whole Game.

CHAP.

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CHAP. LXXXII.

IT matters not much whether in government, thou tread the steps of severe *Hannibal*, or gentle *Scipio*, so thy actions be honourable, and thy life vertuous: Both in the one, and the other, there is both defect and danger, if not corrected, and supported by the faire Repute of some extraordinary Endowments: No matter, whether black or white, so the Steed be good.

CHAP. LXXXIII

IT is the safest way in a Martiall expedition, to commit the maine charge to one: Companions in command beget confusion in the Campe: When two able Commanders are joyned in equall Commission, each is apt to think his own way best, and by mutuall thwarting each other,

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other, both give opportunity to the Enemy.

CHAP. LXXXIV.

IT is a high point of Providence in a Prince to observe popular Sects in their first Rise, and with a severe hand, to nippe them in the Budde: But being once full ag'd, it is wisdome not to oppose them with too strong a hand; lest in suppressing one, there arise two: a soft Current is soon stopped, but a strong streame resisted, breaks into many, or overwhelmes all.

CHAP. LXXXV.

IT makes very much to thy advantage to observe strictly the Nationall vertues, and vices, and humours of forrein Kingdomes, whereby the times past shall read usefull Lectures to the times present: He that woul

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see what shall be, let him consider what hath been.

CHAP. LXXXVI.

IF, like *Manlius*, thou command stout and great things, bee like *Manlius* stout to execute great commands: it is a great blemish in Soveraignty when the Will roares, and the Power whispers: if thou canst not execute as freely as thou commandst, command no more then what thou maist as freely execute.

CHAP. LXXXVII.

IF one Prince desire to obtaine any thing of another, let him (if occasion will beare it) give him no time to advise: Let him endeavour to make him see a necessity of sudden resolution, and the danger either of Deniall, or Delay; Hee that gives time to resolve, gives leasure to deny, long to prepare. CAP.

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CHAP. LXXXVIII.

LEt not thine army at the first encounter be too prodigall in her assaults, but husband her strength for a dead lift: When the enemy hath abated the fury of his first heat; let him then feel thou hast reserved thy forces for the last blow; So shall the honour he hath gained by his valour encrease the glory of thy victory: Fore-games when they prove are speediest, but after-games, if wisely play'd, are surest.

CHAP. LXXXIX.

IT is very requisite for a Prince to keep the Church alwayes in proportion to the State. If the Government of the one be *Monarchicall*, and the other *Democraticall*, they will agree, like Metall joyned with clay, but for a while. Durable is that

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State, where *Aaron* commands the people, and where *Moſes* commands *Aaron*: But moſt happy in the continuance, where God commands both.

CHAP. XC.

LEt not the Covetouſneſſe of a Captaine purloyne to his owne uſe, or any way bereave his ſouldiers of any profit due unto their ſervice, either in their meanes or ſpoyles: Such injuries (being quickn'd by their dayly neceſſities) are never forgot: What Souldiers earne with the hazard of their lives, (if not enjoy'd) propheſies an overthrow in the next Battell.

CHAP. XCI.

IF a Prince expect vertuous Subjects, let his Subjects have a vertuous prince; So ſhall he the better puniſh

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punish the vices of his degenerate Subjects; So shall they trulier prize vertue, and follow it, being exemplified in their Prince.

CHAP. XCII.

IT is the property of a wise Commander, to cast an eye rather upon Actions, then upon persons; and rather to reward the merits of men then to read the Letters of Ladies: He that for favour, or reward, preferres a worthlesse Souldier, betrayes a Kingdome, to advance a Trayter.

CHAP. XCIII.

WHere Order and Fury are well acquainted, the Warre prospers, and Souldiers end no lesse men then they begunne: Order is quickened by Fury, and Fury is regulated by Order: But where Order is wanting Fury runs her own way,

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and being an unthrift of its owne strength, failing in the first assault, cravens; and such beginning more then men, end lesse then women.

CHAP. XCIV.

IT is the quality of a wise Commander, to make his Souldiers confident of his wisdome, and their own strength: if any danger be, to conceale it; if manifest, to lessen it: Let him possesse his army with the justnesse of the Warre, and with a certainty of the victory. A good cause makes a stout heart, and a strong arme. They that feare an overthrow, are halfe conquered.

CHAP. XCV.

IT is requisite in a Generall to mingle love with the severity of his Discipline: they that cannot be induced to feare for love, will never be inforced

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inforced to love for feare: Love opens the heart, Feare shuts it: That encourages, This compelles: *And* victory meets encouragement, but flees Compulsion.

CHAP. XCVI.

IT is the part of a well advised State never to entrust a weighty service, unto whom a noted injury or dishonour hath been done; Hee can never bee zealous in performance of Service, the height of whose expectation can rather recover a lost name, then gaine a fresh honour.

CHAP. XCVII.

THree wayes there be to begin a Repute, and gain dignities in a Common-wealth: The first by the vertue of glorious Parents, which, till thou degenerate too much, may

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raiſe thee upon the wings of Opinion: The ſecond is by aſſociating with thoſe, whoſe actions are known eminent: The third, by acting ſome exploit, either publique or private, which in thy hand hath proved honourable. The two firſt may miſſe, being founded on Opinion: the laſt ſeldome failes, being grounded upon Evidence.

CHAP. XCVIII.

IF thou art cal'd to the Dignity of a Commander, dignify thy place by thy Commands: and that thou maiſt be the more perfect in commanding others, practice upon thy ſelfe: Remember, thou art a ſervant to the publike weale, and therefore forget all private reſpects, either of kin or friend: Remember thou art a Champion for a Kingdome; forget therefore all private affections either of Love or Hate: He that would

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do

do his Country right, must not be too sensible of a personall wrong.

CHAP. CXIX.

IT is the part of a wise Commander to read Books, not so much as Men; nor men so much as Nations: He that can discerne the inclinations, conditions, and passions of a Kingdome, gaines his Prince a great advantage both in Peace and Warre.

CHAP. C.

AND you most High and Mighty Princes of this lower World, who at this intricate and various game of Warre, vye Kingdomes, and winne Crownes; and by the death of your renowned Subjects, gaine the lives of your bold-hearted Enemies; Know there is a *Quo Warranto*, Whereto you are to give account of your Eye-glorious actions, accord-

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ing to the righteous rules of Sacred Justice: How warrantable it is to rend imperiall Crownes from off the Soveraign heads of their too weak possessours; or to snatch Scepters from out the conquer'd hand of heaven-anointed Majesty, and by your vast ambitions still to enlarge your large Dominions, with Kingdomes ravisht from their naturall Princes, judge you. O let your brave designs, and well-weighed actions be as just as ye are glorious; and consider, that all your Warres, whose ends are not to defend your own Possessions, or to recover your dispossessions, are but Princely injuries, which none but heaven can right. But where necessity strikes up her hard Alarmes, or wrong'd Religion, beats her zealous Marches, Go on, and prosper, and let both Swords and Stratagems proclaim a victory, whose noys'd renown may fill the world with your eternall Glory.

The End of the first Century.

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ENCHIRIDION.

The Second Book.

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To the faire Branch of growing Honour, and true vertue,

Mrs *Elizabeth Vsher*, onely Daughter and Heir apparent to the most Reverend Father in God,

JAMES,

Arch-Bishop of *Armagh*, Lord Primate of all *Ireland*, His GRACE.

SWEET LADY,

I *Present your faire hands with this my* Enchiridion, *to begin a new Decade of our blest Accompt: If it adde nothing to your well-instructed Knowledge, it may bring somewhat to your well-dispos'd Remembrance: If either, I have my*

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end; and you, my endeavour: The service which I owe, and the affection which I bear your most incomparable Parents, challenges the utmost of my ability; wherein, if I could light you but the least step towards the happinesse you ayme at, how happy should I be? Goe forward in the way which you have chosen: wherein, if my Hand cannot lead you, my Heart shall follow you; and where the weakneſſe of my power shewes defect, there the vigour of my Will shall make supply.

WHo am covetous
of your happineſſe
in both Kingdomes
and Worlds.

FRA. QUARLES.

Enchiridion

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Enchiridion.

Cent. 2.

CHAP. I.

A Promise is a child of the understanding and the will: the understanding begets it, the will brings it forth: he that performes it, delivers the mother; he that breakes it, murthers the child. If he be begotten in the absence of the understanding, it is a Bastard; but the child must be kept. If thou mistrust thy understanding, promise not; if thou hast promised, break it not: it is better to maintain a Bastard then to murther a child.

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CHAP.

CHAP. II.

CHarity is a naked child, giving hony to a Bee without wings: naked, because excuseleſſe and ſimple; a child, becauſe tender and growing: giving hony, becauſe hony is pleaſant and comfortable: to a Bee, becauſe a Bee is laborious and deſerving; without wings, becauſe helpleſſe, and wanting. If thou denieſt to ſuch, thou killeſt a Bee; If thou giv'ſt to other then ſuch, thou preſerv'ſt a Drone.

CHAP. III.

BEfore thy undertaking of any deſigne, weigh the glory of thy action with the danger of the attempt: if the glory outweigh the danger, it is cowardize to neglect it: if the danger exceed the glory, it is raſhneſſe to attempt it: if the Balan-

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ces ſtand poiz'd, let thy owne Genius caſt them.

CHAP. IV.

WOuldeſt thou know the lawfulneſſe of the action which thou deſireſt to undertak? let thy devotion recommend it to divine bleſſing: if it be lawfull, thou ſhalt perceive thy heart encouraged by thy prayer: if unlawfull, thou ſhalt finde thy prayer diſcourag'd by thy heart. That action is not warrantable, which either bluſhes to begge a bleſſing, or having ſucceeded, dares not preſent thankſgiving.

CHAP. V.

IF evill men ſpeake good, or good men evill of thy converſation, examen all thy actions, and ſuſpect thy ſelfe. But if evill men ſpeake evill of thee, hold it as thy honour, and

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by way of thankefulneſſe, love them, but upon condition, that they continue to hate thee.

CHAP. VI.

IF thou hope to pleaſe all, thy hopes are vaine; if thou feare to diſpleaſe ſome, thy feares are idle. The way to pleaſe thy ſelfe is not to diſpleaſe the beſt; and the way to diſpleaſe the beſt, is to pleaſe the moſt: if thou canſt faſhion thy ſelfe to pleaſe all, thou ſhalt diſpleaſe him that is *All in All.*

CHAP. VII.

IF thou neglecteſt thy love to thy neighbour, in vain thou profeſſeſt thy love to God: for by thy love to God, the love to thy neighbour is begotten; and by the love to thy neighbour, thy love to God is nou-

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CHAP. VIII.

THy ignorance in unrevealed Mysteries, is the mother of a saving Faith; and thy understanding in revealed Truths, is the mother of a sacred Knowledge: understand not therefore that thou maist believe, but believe that thou maist understand: understanding is the wages of a lively Faith, and Faith is the reward of an humble ignorance.

CHAP. IX.

PRide is the ape of charity; in show; not much unlike; but somewhat fuller of action. In seeking the one, take heed thou light not upon the other: they are two Parallels; never but a funder: charity feeds the poore, so does pride: charity builds an Hospitall, so does pride: in this they differ: charity gives her

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glory

glory to God; pride takes her glory from man.

CHAP. X.

HAst thou lost thy money, and dost thou mourne? another lost it before thou hadst it; be not troubled: perchance if thou hadst not lost it now, it had lost thee for ever: thinke therefore what thou rather hast escaped then lost: perhaps thou hadst not been so much thy own, had not thy money beene so little thine.

CHAP. XI.

FLatter not thy selfe in thy faith to God, if thou wantst charity for thy neighbour; and thinke not thou hast charity for thy neighbour, if thou wanteſt faith to God; where they are not both together, they are both wanting; they are both dead, if once divided.

CHAP.

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CHAP. XII.

BE not too slow in the breaking of a sinfull custome: a quick couragious resolution is better then a graduall deliberation: in such a combate, he is the braveſt souldier that layes about him without feare or wit. Wit pleades; feare disheartens; he that would kill *Hydra*, had better strike off one neeke then five heads: fell the Tree, and the Branches are soone cut off.

CHAP. XIII.

BE carefull rather of what thou doſt, then of what thou haſt: for what thou haſt is none of thine, and will leave thee at thy death, or thou the pleasure of it, in thy sickeneſſe. But what thou doſt, is thine, and will follow thee to thy grave, and plead for thee or against thee at thy Resurrection.

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CHAP.

CHAP. XIV

IF thou enjoyest not the God of love, thou canst not obtaine the love of God, neither untill then canst thou enjoy a desire to love God, nor relish the love of God: thy love to God is nothing but a faint reflection of Gods love to thee: till he please to love thee, thy love can never please him.

CHAP. XV.

LEt not thy fancy be guided by thine eye; nor let thy will be governed by thy fancy: thine eye may be deceived in her object, and thy fancy may be deluded in her subject: let thy understanding moderate betweene thine eye, and thy fancy; and let thy judgement arbitrate between thy fancy and thy will; so shall thy fancy apprehend what is true: so shall

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shall thy will elect what is good.

CHAP. XVI.

ENdeavour to subdue as well thy iracible, as thy concupiscible affections: to endure injuries with a brave minde, is one halfe of the conquest; and to abstaine from pleasing evils with a couragious spirit is the other: the summe of all humanity, and height of morall perfection, is *Bear*, and *Forbear*.

CHAP. XVII.

IF thou desire not to be too poore, desire not to be too rich: He is rich, not that possesses much, but he that covets no more: and he is poore, not that enjoyes little, but he that wants too much: the contented minde, wants nothing which it hath not: the covetous mind wants not onely what it hath not, but likewise what it hath.

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CHAP.

CHAP. XVIII.

THe outward ſenſes are the common Cinque-ports where every ſubject lands towards the underſtanding. The eare beares a confuſed noyſe, and preſents it to the common ſenſe. The common ſenſe diſtinguiſhes the ſeverall ſounds, and conveys it to the fancy: the fancy wildly diſcants on it: the underſtāding (whoſe object is truth) apprehending it to be Muſicke, commends it to the judgement. The judgement ſeverally and joyntly examines it, and recommends it to the will: the will (whoſe object is good) approves it, or diſlikes it; and the memory records it, And ſo in the other ſenſes according to their ſubjects Obſerve this *progreſſe*, and thou ſhalt eaſily find where the defect of every action lyes.

CHAP.

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CHAP. XIX.

THe way to subject all things to thy selfe, is to subject thy selfe to Reason: thou shalt govern many, if Reason governe thee: wouldst thou be crowned the Monarch of a little world? command thy selfe.

CHAP. XX.

THough thou givest all thou hast for charity sake, and yet retainest a secret desire of keeping it for thy owne sake, thou rather leavest it then forsakest it: He that hath relinquisht all things, and not himselfe, hath forsaken nothiug; he that sets not his heart on what he possesses, forsaketh all things, though he keepe his possessions.

CHAP.

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CHAP. XXI.

SEarch into thy selfe before thou accept the ceremony of honour: if thou art a Palace, honour (like the Sun-beames) will make thee more glorious: if thou art a Dunghill, the Sun may shine upon thee, but not sweeten thee. Thy Prince may give thee honour, but not make the honourable.

CHAP. XXII.

EVery man is a King in his owne Kingdome. If Reason command, and passion obey, his government speakes a good King: if thine inordinate affection rules, it shews a proud Rebell; which, if thou destroy not, will depose thee: there is no meane betweene the death of a Rebell, and the life of a Prince.

CHAP.

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CHAP. XXIII.

A Vow, a promise, and a resolution, have all one object, onely differ in respect of the persons to whom they are made; the first is betweene God and man. The second, betweene man and man; the third, between man and his owne soule; they all bind, if the object be lawfull, to necessity of performance: if unlawfull, to the necessity of sinne: they all take thee prisoner: if the object be lawfull, thy performance hath redeem'd thee; if unlawfull, blood and teares must ransome thee.

CHAP. XXIV.

IF thou hast any businesse of Consequence in agitation, let thy Care be reasonable, and seasonable: continuall standing bent weakens the Bow: too hasty drawing breaks it.

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Put off thy cares with thy cloathes: so shall thy Rest strengthen thy labour; and so shall thy labour sweeten thy Rest.

CHAP. XXV.

WHen thy inordinate affections do flame towards transitory happinesse, quench them thus: think with thy selfe; if my Prince should give me what honour he hath to bestow, or bestow on me what wealth he hath to give, it could not stay with me, because it is transitory; nor I with it, because I am mortall: then revise thy affections, and weigh them with their object, and thou wilt either confesse thy folly, or make a wiser choice.

CHAP. XXVI.

WIth three sorts of men enter no serious friendship: the wrathfull man; the Multiloquious

man

man; the Coward: the first cannot prize thy favours; the second cannot keep thy Counsell; the third dare not vindicate thy Honour.

CHAP. XXVII.

IF thou desire the time should not passe too fast, use not too much pastime: thy life in Jollity blazes like a Tapour in the wind: the blast of honour wasts it, the heat of pleasure melts it; if thou labour in a painfull calling, thou shalt be lesse sensible of the flux of Time, and sweetlier satisfied at the time of Death.

CHAP. XXVIII.

GOd is *Alpha* and *Omega*, in the great world; endeavour to make him so in the little world; make him thy evening Epilogue, and thy morning Prologue; practice to make

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him thy last thought at night when thou sleepest; and thy first thought in the morning when thou awakest: so shall thy fancy be sanctified in the night, and thy understanding rectified in the day; so shall thy rest be peacefull, thy labours prosperous, thy life pious, and thy death glorious.

CHAP. XXIX.

BE very circumspect in the choise of thy company. In the society of thine equals thou shalt enjoy more pleasure; in the society of thy superiours thou shalt find more profit: to be the best in the company, is the way to grow worse: the best meanes to grow better, is to be the worst there.

CHAP. XXX.

THinke of God (especially in thy devotion) in the abstract, rather then

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then the concrete: if thou conceive him good, thy finite thoughts are ready to terminate that good in a conceiv'd subject; if thou thinke him great, thy bounded conceipt is apt to cast him into a comprehensible figure: conceive him therefore, a diffused goodnesse without quality, and represent him an incomprehensible greatnesse without quantity.

CHAP. XXXI.

IF thou and true Religion be not as yet met; or met, unknowne; by these markes thou shalt discover it. First, it is a Religion that takes no pleasure in the expence of blood. Secondly, it is a Religion whose Tenents crosse not the booke of Truth. Thirdly, it is a Religion, that takes most from the creature, and gives most to the creatour: if such a one thou meet with, assure thy selfe it is the right, and therefore professe it in

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Life, and protect it to thy Death.

CHAP. XXXII.

LEt others passion be a lecture to thy reason, and let the Shipwracke of his understanding be a Seamarke to thy passion: so shalt thou gaine strength out of his weakenesse, safety out of his danger; and raise thy selfe a building out of his ruines.

CHAP. XXXIII.

IN the height of thy prosperity expect adversity, but feare it not; if it come not, thou art the more sweetly possest of the happinesse thou hast, and the more strongly confirmed; if it come, thou art the more gently dispossest of the happinesse thou hadst, and the more firmely prepared.

CHAP.

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CHAP. XXXIV.

TO tremble at the sight of thy sinne, makes thy faith the lesse apt to tremble: the Devils beleeve, and tremble, because they tremble at what they beleeve; their beliefe brings trembling: thy trembling brings beliefe.

CHAP. XXXV.

AUthology is the way to Theology: untill thou seest thy selfe empty, thou wilt not desire to be fil'd: he can never truly relish the sweetnesse of Gods mercy, that never tasted the bitternesse of his owne Misery.

CHAP. XXXVI.

IS any outward affliction fallen upon thee, by a temporary losse? advise

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vise with thy selfe, whether it be recoverable, or not: if it be, use all such lawfull and speedy meanes (the violence and unseasonablenesse whereof may not disadvantage thee in the pursuit) to recover it; if not recoverable, endure with patience what thou canst not recure with paines: he that carnally afflicts his soul for the losse of a transitory good, casts away the kirnell, because he hath lost the shell.

CHAP. XXXVII.

NAturall anger glances into the breasts of wisemen, but rests in the bosome of fooles: in them, it is infirmity; in these, a sinne: there is a naturall anger; and there is a spirituall anger; the common object of that, is the person; of this, his vice: he that is alwayes angry with his sinne, shall seldome sinne in his anger.

CHAP.

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CHAP. XXXVIII.

IF any hard affliction hath surprized thee, cast one eye upon the hand that sent it; and the other, upon the sin that brought it; if thou thankefully receive the message, he that sent it will discharge the messenger.

CHAP. XXXIX.

ALl passions are good or bad, according to their objects: where the object is absolutely good, there the greatest passion is too little: where absolutly evill, there the least passion is too much: where indifferent, there a little is enough.

CHAP. XL.

WHen thou dost evil that good may come thereby, the evill

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is surely thine: if good should happen to ensue upon the evill which thou hast done; the good proceeds from God; if therefore thou doe evill, thereby to occasionate a good, thou laist a bad foundation for a good building; and servest the Devill that God may serve thee: where the end of evill is good in the intention, there the end of that good is evill in the extention.

CHAP. XLI.

BE as farre from desiring the popular love, as fearefull to deserve the popular hate: mine dwels in both: the one will hug thee to death; the other will crush thee to destruction: to escape the first, be not ambitious; to avoid the second, be not seditious.

CHAP.

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CHAP. XLII.

WHen thou seest misery in thy brothers face, let him see mercy in thine eye; the more the oyle of mercy is powr'd on him by thy pity, the more the oyle in thy Cruse shall be encreased by thy Piety.

CHAP. XLIII.

READe not bookes alone, but men, and amongst them chiefly thy selfe: if thou find any thing questionable there, use the Commentary of a severe friend, rather then the glosse of a sweet-lipt flatterer: there is more profit in a distastfull truth, then deceitfull sweetnesse.

CHAP.

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CHAP. XLIV.

IF the opinion of thy worth invite any to the desire of thy acquaintance, yeeld him a respect sutable to his quality: too great a reservation will expose thee to the sentence of Pride; too easie accesse will condemne thee to the censure of Folly: things, too hardly endeavour'd, discourage the seeker: too easily obtain'd disparage the thing sought for: too easily got, is lowly priz'd, and quickly lost.

CHAP. XLV.

WHen conveniency of time hath ripen'd your acquaintance, be cautious what thou say'st, and courteous in what thou dost: observe his inclination: if thou find him weight, make him thine owne, and lodge him in a faithfull bosome: be not rashly exceptious, nor rudely familiar

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miliar: the one will breed contention; the other contempt.

CHAP. XLVI.

WHen Passion is grounded upon Fancie, it is commonly but of short continuance: Where the foundation is unstable, there the building is not lasting; He that will be angry for any Cause, will be angry for no Cause; and when the understanding perceives the cause vain, then the judgement proclaimes the the effect voyd.

CHAP. XLVII.

IF thou desire to purchase Honour with thy wealth; consider first how that wealth became thine: if thy labour got it, let thy wisdome keep it: if Oppression found it, let Repentance restore it: if thy parent left it, let thy vertues deserve it:

So

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let thy vertues deserve it: So shall thy honour be safer, better, and cheaper.

CHAP. XLVIII.

Sinne is a *Basilisk* whose eyes are full of Venome, if the eye of thy soule see her first, it reflects her own poyson and kills her: if she see thy soule, unseen, or seen too late, with her poyson, she kills thee: Since therefore thou canst not escape thy Sinne, let not thy Sinne escape thy observation.

CHAP. XLIX.

IF thou expect'st to rise by the meanes of Him whom thy Fathers greatnesse rais'd from his service to Court preferment, thou wilt be deceiv'd: For the more in estreem thou art, the more sensible is He of what he was, whose former servitude will be Chronicled by thy advancement, and

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and glory obscured by thy greatnes: However he will conceive it a dead service, which may be interpreted by thee, as a merited Reward, rather then a meritorious benefit.

CHAP. L.

TRust not to the promise of a common swearer, for he that dare sin against his God, for neither profit nor pleasure, will trespasse against thee for his own advantage. He that dare break the precepts of his Father, will easily be perswaded to violate the promise unto his Brother.

CHAP. LI.

LEt the greatest part of the newes thou hearest be the least part of what thou believest, lest the greatest part of what thou believest be the least part of what is true. Where lies are easily admitted, the Father

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of lies will not easily be excluded.

CHAP. LII.

DEliberate long, before thou consecrate a Friend; and when thy impartiall judgement concludes him worthy of thy bosome, receive him joyfully, and entertaine him wisely: impart thy secrets boldly, and mingle thy thoughts with his: He is thy very selfe; and use him so: if thou firmly think him Faithfull, thou mak'it him so.

CHAP. LIII.

AS there is no worldly gain, without some losse; so there is no worldly losse without some gaine. If thou hast lost thy wealth, thou hast lost some trouble with it: if thou art degraded from thy Honour thou art likewise freed from the stroke of envie; if sickness hath blurr'd thy beauty,

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ty, it hath deliver'd thee from pride, Set the allowance against the losse, and thou shalt find no losse great; He loses little or nothing, that reserves himselfe.

CHAP. LIV.

IF thou desire to take the best advantage of thy selfe (especially in matters where the Fancy is most imploy'd) keep temperate diet, use moderate exercise, observe seasonable, and set houres for Rest; Let the end of thy first sleep raise thee from thy Repose: Then hath thy Body the best temper; Then hath thy Soule the least incumberance: Then no noyse shall disturbe thy Eare; No object shall divert thine Eye: Then, if thy sprightly Fancie transport thee not beyond the common pitch, and shew thee not the *Magazin* of high invention, return thee to thy wanton Bed, and there conclude thy selfe

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more

more fit to wear thy Mistresses Favour, then *Apelles* Bayes.

CHAP. LV.

IF thou art rich strive to command thy mony, lest she command thee: if thou know how to use her, she is thy Servant: if not, thou art her Slave.

CHAP. LVI.

BRing thy daughter a husband of her own Religion, and of no hereditary disease; Let his wisdome outweigh his wealth: Let his parentage excell his person, and let his yeares exceed hers: Let thy prayers recommend the rest to providence: if he prove, thou hast found a Sonne: if not, thou hast lost a Daughter.

CHAP. LVII

SO use Prosperity, that Adversity may not abuse thee: if in the one, Security

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Security admits no fears; in the other, Despaire will afford no hopes: He that in Prosperity can foretell a danger, can in adversity foresee deliverance.

CHAP. LVIII.

IF thy faith have no doubts, thou hast just cause to doubt thy faith; and if thy doubts have no hope, thou hast just reason to have despair; When therefore thy doubts shall exercise thy faith, keep thy hopes firme to qualifie thy doubts; So shall thy Faith be secured from doubts: So shall thy doubts be preserved from despaire.

CHAP. LIX.

IF thou desire to be truly valiant, feare to doe any injury: He that feares not to doe evill, is always afraid to suffer evill: He that never feares is desperate: And he that fears always, is a Coward: He is the true valiant man, that dares nothing but

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what he may, and feares nothing but what he ought.

CHAP. LX.

ANger may repast with thee for an houre, but not repose for a night: The continuance of Anger is Hatred, the continuance of Hatred turns Malice. That anger is not warrantable, which hath seen two Sunnes.

CHAP. LXI.

IF thou stand guilty of oppression, or wrongfully possest of anothers Right; see, thou make Restitution before thou giveſt an Almes: if otherwise, what art thou but a Thief, and makeſt God thy Receiver?

CHAP. LXII.

WHen thou prayſt for spirituall Graces, let thy prayer be absolute;

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absolute; When, for temporall Blessings, adde a Clause of Gods pleasure: in both, with Faith, and Humiliation: So shalt thou undoubtedly receive what thou desirest, or more, or better; Never prayer rightly made, was made unheard, or heard, ungranted.

CHAP. LXIII.

HEe that gives all, though but little, gives much; because God looks not to the quantity of the Gift, but to the quality of the Givers: He that desires to give more then he can, hath equall'd his Gift to his desire, and hath given more then he hath.

CHAP. LXIV.

BEe not too greedy in desiring Riches, nor too eager in seeking them: nor too covetous in keeping them; nor too passionate in losing them: the first will possesse thy soul

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of discontent; The second will dispossesse thy body of Rest; The third will possesse thy wealth of theef; The last will dispossesse thee of thy selfe: He that is too violent in the concupiscible, will be as violent in the irascible.

CHAP. LXV.

BEe not too rash in the breaking of an inconvenient custome: As it was gotten, so leave it by degrees. Danger attends upon too sudden Alterations: He that pulls down a bad building by the great, may be ruin'd by the fall: But he that takes it down Brick by Brick, may live to build a better.

CHAP. LXVI.

IF thou desire that inestimable Grace of saving Faith, detest that insatiable vice of damnable Covetousnesse: it is impossible, one heart (though never so double) should lodge

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lodge both: Faith poſſeſſes thee of what thou haſt not; Covetouſneſſe diſpoſſeſſes thee of what thou haſt: Thou canſt not ſerve God, unleſſe Mammon ſerve thee.

CHAP. LXVII.

BEware of him that is ſlow to Anger: Anger when it is long in comming, is the ſtronger when it comes, and the longer kept. Abuſed patience turns to fury: When Fancy is the ground of paſſion, that underſtanding which compoſes the Fancy qualifies the paſſion; But when Judgement is the ground the Memory is the Recorder.

CHAP. LXVIII.

HEe that profeſſes himſelfe thy open enemy, armes thee againſt the evill he meanes thee, but he that diſſembles himſelf thy ſecret Friend,

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ſtrikes

strikes beyond Caution, and wounds above Cure: From the first, thou maist deliver thy selfe: From the last, good Lord deliver thee.

CHAP. LXIX.

IF thou hast wrong'd thy brother in thought, reconcile thee to him in thought; if thou hast offended him in words, let thy reconciliation be in words: if thou hast trespassed against him in deeds, by deeds be reconciled to him: That Reconciliation is most kindly which is most in kind.

CHAP. LXX.

NOt to give to the poor is to take from him: Not to feed the hungry, if thou hast it, is the utmost of thy power to kill him: That therefore thou maist avoid both Sacriledg and Murther, Be Charitable.

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CHAP. LXXI.

SO often as thou remembrest thy sinnes without Griefe, so often thou repeatest those sinnes for not grieving: He that will not mourne for the Evill which he hath done, gives earnest for the Evill he meanes to doe; Nothing can asswage that fire which Sinne hath made, but only that Water which Repentance hath drawne.

CHAP. LXXII.

LOok well before thou leap into the chaire of Honour: The higher thou climbest, the lower thou fallest: if Vertue preferre thee, Vertue will preserve thee: if Gold or Favour advance thee, thy Honour is pinn'd upon the wheele of Fortune: When the wheele shall turne, thy Honour falls, and thou remain'st an everlast-

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ing Monument of thy own ambitious folly.

CHAP. LXXIII.

WEe are born with our temptations: Nature sometimes presses us to evill, sometimes provokes us unto good; if therefore thou giveſt her more then her due, thou nourisheſt an enemy; if leſſe then is sufficient, thou destroyeſt a friend: Moderation will prevent both.

CHAP. LXXIV.

IF thou scorne not to serve Luxury in thy Youth, Chastity will scorne thy service in thy Age; and that the Will of thy green yeares thought no Vice in the acting, the necessity of thy gray haires makes no Vertue, in the forbearing: Where there is no Conflict, there can be no Conquest; where there is no Conquest, there is no Crowne.

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CHAP. LXXV.

THou didst nothing towards thy own Creation, for thou were created for thy Creators glory; Thou must do something towards thy own Redemption, for thou wert redeemed for thy own good. He that made thee without thee, will not save thee without thee.

CHAP. LXXVI.

WHen thy tongue and heart agree not in confession, that confession is not agreeable to Gods pleasure: He that confesses with his tongue, and wants confession in his heart, is either a vaine man, or an Hypocrite: He that hath confession in his heart, and wants it in his tongue, is either a proud man, or a timerous.

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CHAP. LXXVII.

GOld is *Cæsars* Treasure, Man is Gods: Thy Gold hath *Cæsars* image, and thou hast Gods; Give therefore those things unto *Cæsar* which are *Cæsars*; and unto *God*, which are *Gods*.

CHAP. LXXVIII.

IN the Commission of evill, feare no man so much as thy own selfe: Another is but one witnesse against thee: Thou art a thousand: Another thou maist avoid, but thy selfe thou canst not; Wickednesse is its owne punishment.

CHAP. LXXIX.

IN thy Apparell avoyd Singularity, Profulenesse and Gaudinesse; Be not too early in the fashion; nor too late:

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late: Decency is the halfe way between Affectation and Neglect: The Body is the ſhell of the Soule; Apparell is the Huske of that Shell; The Huske often tels you what the Kirnell is.

CHAP. LXXX.

LEt thy recreation be manly, moderate, ſeaſonable, lawfull; if thy life be Sedentary, more tending to the exerciſe of thy Body; if active, more to the refreſhing of thy mind: The uſe of Recreation is to ſtrengthen thy Labour, and ſweeten thy Reſt,

CHAP. LXXXI.

BEe not cenſorious, for thou know'ſt not whom thou judg-eſt; it is a more dextrous errour to ſpeak well of an evill man, then ill of a good man. And ſafer for thy judgement to be miſled by ſimple Charity, then uncharitable Wiſdome: He may taxe others with pri-

wledge, that hath not in himself, whatothers may envie.

CHAP. LXXXII.

TAke heed of that Honour which thy Wealth hath purchased thee, for it is neither lasting, nor thine own. What money creates, money preserves: if thy wealth decayes, thy Honour dyes; it is but a slippery happinesse which Fortunes can give, and Frowns can take; and not worth the owning which a nights Fire can melt, or a rough Sea can drown.

CHAP. LXXXIII.

IF thou canst desire any thing not to be repented of, thou art in a fair way to Happinesse; if thou hast attain'd it, thou art at thy wayes end; He is not happy who hath all that he desires, but that desires nothing but what is good; if thou canst not doe

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doe what thou need not repent, yet endeavour to repent what thy necessity hath done.

CHAP. LXXXIV.

SPend a hundred years in Earths best pleasures; and after that, a hundred more; to which being spent, adde a thousand; and to that, tenne thousand more; the last shall as surely end, as the first are ended, and all shall be swallowed with Eternity: He that is born to day, is not sure to live a day; He that hath lived the longest, is but as he that was born yesterday: The Happinesse of the one is, That he hath liv'd; the Happinesse of the other is, That he may live; and the lot of both is, That they must dye: it is no happinesse to live long, nor unhappinesse to dye soon: Happy is hee that hath liv'd long enough, to dye well.

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CHAP. LXXXV.

BE carefull to whom thou giveſt, and how: He that gives him that deſerves not, loſes his gift, and betrayes the giver. He that conferres his gift upon a worthy receiver, makes many debtors, and by giving, receives. He that gives for his owne ends, makes his gift a bribe, and the receiver a priſoner: He that gives often, teaches requittance to the receiver, and diſcovers a crafty confidence in the giver.

CHAP. LXXXVI.

HAth any wronged thee? Be bravely reveng'd: Sleight it, and the work's begun; Forgive it, and 'tis finiſht: He is below himſelfe that is not above an injury.

CHAP.

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CHAP. LXXXVII.

LEt not thy passion miscall thy Childe, lest thou propheſie his fortunes: Let not thy tongue curse him, lest thy curse returne from whence it came: Curses sent in the roome of blessings are driven back with a double vengeance.

CHAP. LXXXVIII.

IN all the Ceremonies of the Church which remaine indifferent, doe according to the constitution of that Church where thou art: The God of Order and Unity, who created both the Soul and the Body, expects Vnity in the one, and Order in both.

CHAP. LXXXIX.

LEt thy religious Fast be a voluntary abstinence, not so much

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from Flesh, as Fleshly thoughts: God is pleased with that Fast which gives to another, what thou denieſt to thy ſelfe; and when the afflicting of thy own Body, is the repairing of thy Brothers, He faſts truly that abſtains ſadly, grieves really, gives cheerfully, and forgives charitably.

CHAP. XC.

IN the hearing of Myſteries keep thy tongue quiet; five words coſt *Zacharias* forty weeks ſilence: In ſuch heights, convert thy Queſtions into Wonders; and let this ſuffice thee, The Reaſon of the Deed, is the power of the Doer.

CHAP. XCI.

DEride not him whom the looſer world calls Puritane, leſt thou offend a little one: if he be an Hypocrite, God, that knowes him, will reward

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reward him; if zealous, that God that loves him, will revenge him: if he be good, he is good to Gods Glory: if evill, let him be evill at his own charges: He that judges, shall be judged.

CHAP. XCII.

SO long as thou art ignorant, be not asham'd to learn: He that is so fondly modest, not to acknowledge his own defects of knowledge, shall in time, be so fouly impudent to justifie his own ignorance: ignorance is the greatest of all infirmities; and, justified, the chiefest of all Follies.

CHAP. XCIII.

IF thou be a Servant, deal just by thy Master, as thou desirest thy Servant should deale with thee: Where thou art commanded, be obedient; where, not commanded, be provi-

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der

dent: Let diligence be thy Credit; Let faithfulneſſe be thy crowne: Let thy Maſters credit be thy care, and let his welfare be thy content: Let thine Eye be ſingle, and thy heart, humble: Be Sober, that thou maiſt be circumſpect: He that in Sobriety is not his owne man, being drunk, whoſe is he? Be neither contentious, nor Laſcivious: The one ſhewes a turbulent Heart; The other an idle Brain. A good Servant is a great Maſter.

CHAP. CXIV.

LEt the Foundation of thy Affection be Vertue, then make the Building as rich, and as glorious as thou canſt: if the Foundation bee Beauty, or Wealth, and the building Vertue, the Foundation is too weak for the Building; and it will fall: Happy is he, the Palace of whoſe affection is founded upon Vertue, wal'd with Riches, glaz'd with Beauty, and [illegible]'d with Honour. CAP.

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CHAP XCV.

IF thy mother be a widow, give her double honour, who now acts the part of a double Parent. Remember her nine moneths burthen, and her tenth moneths travell: forget not her indulgence, when thou didst hang upon her tender breast. Call to minde her prayers for thee before thou camst into the world; and her cares for thee when thou wert come into the world. Remember her secret Groans, her affectionate teares, her broken slumbers, her dayly feares, her nightly frights. Relieve her wants; cover her imperfections; comfort her age: and the widowes husband, will be the Orphans Father.

CHAP.

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CHAP. XCVI.

AS thou desirest the love of God & man, beware of Pride: it is a tumor in thy minde, that breakes and poysons all thy actions; it is a worme in thy treasure which eates and ruines thy estate: it loves no man, is beloved of no man; it disparages vertue in another by detraction; it disrewards goodnesse in it selfe, by vain-glory: the friend of the flatterer, the mother of envy, the nurse of fury, the band of luxury, the stone of devils, and the devill in mankinde: it hates superiours, it scornes inferiours, it owns no equals: in short, till thou have it, God hates thee.

CHAP. XCVII.

SO behave thy selfe among thy children, that they may love and honour thy presence: be not too fond,

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fond, lest they fear thee not: be not too bitter, lest they feare thee too much; too much familiarity will embolden them; too little countenance will discourage them: so carry thy selfe, that they may rather feare thy displeasure, then thy correction; when thou reprov'st them, doe it in season; when thou correct'st them, do it not in passion: as a wise child makes a happy father, so a wise father makes a happy child.

CHAP. XCVIII.

WHen thy hand hath done a good act, aske thy heart if it be well done: the matter of a good action is the deed done; the forme of a good action is the manner of the doing: in the first, another hath the comfort, and thou the glory; in the other, thou hast the comfort, and God the glory: that deed is ill done wherein God is no sharer.

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CHAP. XCIX.

WOuld'st thou purchase Heaven? advise not with thy owne ability. The prize of Heaven is what thou hast; examine not what thou hast, but what thou art: give thy selfe, and thou hast bought it: if thy own vilenesse be thy fearer, offer thy selfe and thou art precious.

CHAP. C.

THe Birds of the aire dye to sustaine thee; the Beasts of the field dy to nourish thee; the Fishes of the Sea dye to feed thee. Our stomacks are their common Sepulcher. Good God! with how many deaths are our poor lives patcht up! How full of death is the miserable life of momentary man!

The end of the second Century.

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THE *Third Century.*

CHAP. I.

IF thou take paines in what is good, the paines vaniſh, the good remains: If thou take pleaſure in what is evil, the evill remaines, and the pleaſure vaniſhes: what art thou the worſe for paines, or the better for pleaſure, when both are paſt?

CHAP. II.

IF thy fancy, and judgement have agreed in the choice of a fit wife,

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be not too fond, left she surfeit, nor too peevish, left she languish: love so, that thou mayst be fear'd; rule so, that thou mayst be honour'd: be not too diffident, left thou teach her to deceive thee, nor too suspicious, left thou teach her to abuse thee: if thou see a fault, let thy love hide it; if she continue it, let thy wisdome reprove it: reprove her not openly, left she grow bold: rebuke her not taantingly, left she grow spitefull: proclaim not her beauty, left she grow proud: boast not her wisedome, left thou be thought foolish; shew her not thy imperfections, left she disdaine thee: pry not into her Dairy, left she despise thee: prophane not her eares with loose communication, left thou defile the sanctuary of her modesty: an understanding husband, makes a discreet wife; and she, a happy husband.

CHAP.

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CHAP. III.

WRinckle not thy face with too much laughter, left thou become ridiculous; neither wanton thy heart with too much mirth, left thou become vaine: the ſuburbs of folly is vaine mirth, and profuſeneſſe of laughter, is the City of fooles.

CHAP. IV.

LEt thy tongue take counſell of one eye, rather then of two ears; let the newes thou reporteſt be rather ſtale then falſe, left thou be branded with the name of lyer. It is an intolerable diſhonour to be that which onely to be call'd ſo, is thought worthy of a ſcobbe.

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CHAP

CHAP. V.

LEt thy discourse be such, as thy judgement may maintaine, and thy company may deserve. In neglecting this, thou loosest thy words; in not observing the other, thou loosest thy selfe. Give wash to swine, and wort to men; so shalt thou husband thy gifts to the advantage of thy selfe, and shape thy discourse to the advancement of thy hearer.

CHAP. VI.

DOst thou roar under the Torments of a Tyrant? weigh them with the sufferance of thy Saviour, and they are no plague. Dost thou rage under the Bondage of a raving Conscience? compare it to thy Saviours passion, and it is no [illegible]ine. Have the tortures of Hell ta-

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ken

ken hold of thy dispairing soule? compare it to thy Saviours torments, and it is no punishment: what sense unequally compares, let faith enterchangeably apply; and thy pleasures have no comparison. Thy sinnes are the Authors of his sufferings; and his hell is the price of thy heaven.

CHAP. VII.

ART thou banisht from thy owne Country? thanke thy owne folly: hadst thou chosen a right home, thou hadst been no Exul: hadst thou commanded thy owne Kingdome, all Kingdomes had been thy owne: the foole is banisht in his owne Country; the wiseman is in his owne Country, though banisht: the foole wanders the wiseman travels.

CHAP. VIII.

IN seeking vertue, if thou find poverty, be not ashamed: the fault

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is none of thine. Thy shame, or dishonour is purchased by thy owne actions. Though vertue give a ragged livery, she gives a golden Cognizance: If her service make thee poore, blush not. Thy poverty may disadvantage thee, but not dishonour thee.

CHAP. IX.

GAze not on Beauty too much, least it blast thee; nor too long, least it blind thee; nor too neer, least it burne thee: if thou like it, it deceives thee; if thou love it, it disturbes thee; if thou lust after it, it destroies thee: if vertue accompany it, it is the hearts paradise, if vice accompany it, it is the soules purgatory: it is the wisemans Bonefire, and the fooles Furnace.

CHAP.

CHAP. X.

IF thou wouldst have a good servant, let thy servant find a wise master: let his food, rest, and wages be seasonable: let his labours recreations, and attendance depend upon thy pleasure: be not angry with him too long, lest he thinke thee malicious; nor too soone, lest he conceive thee rash; nor too often, lest he count thee humorous. Be not too fierce lest he love thee not; nor too remisse, lest he feare thee not; nor too familiar, lest he prize thee not. In briefe, whilst thou giv'st him the liberty of a servant, beware thou loosest not the Majesty of a Master.

CHAP. XI.

IF thou desire to be chast in Wedlocke, keepe thy selfe chast before thou wedd'st: he that hath knowne

pleasure

pleasure unlawfully, will hardly be restrained from unlawfull pleasure. One woman was created for one man. He that straies beyond the limits of liberty, is brought into the verge of Slavery. Where one is enough, two is too many, and three is too few.

CHAP. XII.

IF thou would'st be justified acknowledge thy injustice: he that confesses his sinne, begins his journy towards salvation: he that is sorry for it, mends his pace: he that forsakes it, is at his journies end.

CHAP. XIII.

BEfore thou reprehend another, take heed thou art not culpable in what thou goest about to reprehend. He that cleanses a blot with blotted fingers, makes a greater blur.

CHAP.

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CHAP. XIV.

BEware of drunkenneſſe, leſt all good men beware of thee; where drunkenneſſe reigns, there reaſon is an Exul; vertue, a ſtranger; God an Enemy; Blaſphemy is wit, Oathes are Rhetoricke, and Secrets are Proclamations. *Noah* diſcover'd that in one houre, drunke, which ſober, he kept ſecret ſix hundred years.

CHAP. XV.

WHat thou giveſt to the poore, thou ſecureſt from the Thiefe, but what thou withhold'ſt from his neceſſity, a Thiefe poſſeſſes. Gods Exchequer is the poore mans Box: when thou ſtrik'ſt a Tally, he becomes thy debtor.

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CHAP. XVI.

TAke no pleasure in the folly of an Idiot, nor in the fancy of a Lunaticke, nor in the frenzie of a Drunkard. Make them the object of thy pity, not of thy pastime; when thou beholdst them, behold how thou art beholding to him that suffered thee not to be like them. There is no difference between thee and them, but Gods favour.

CHAP. XVII.

IF being in eminent place, thou hast incurr'd the Obloquy of the multitude, the more thou endeavourest to stop the streame, the more it overflowes, wisely rather divert the course of the vulgar humour, by divulging and spreading some ridiculous novelty, which may present new matter to their various fancy, and

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and ſtave their tongues from off thy worried name. The firſt ſubject of the common voice, is the laſt news.

CHAP. XVIII.

IF thou deſire to ſee thy child vertuous, let him not ſee his fathers vices: Thou canſt not rebuke that in them, that they behold practis'd in thee; till reaſon be ripe, examples direct more then precepts: Such as thy behaviour is before thy childrens faces, ſuch commonly is theirs behind their parents backs.

CHAP. XIX.

VSe Law and Phyſicke onely for neceſſity; they that vſe them otherwiſe, abuſe themſelves into weake bodies, and light purſes: they are good remedies, bad buſineſſes, and worſe recreations.

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CHAP. XX.

BE not over curious in prying into mysteries; lest, by seeking things which are needlesse, thou omittest things which are necessary: it is more safe to doubt of uncertaine matters, then to dispute of undiscover'd Mysteries.

CHAP. XXI.

IF what thou hast received from God thou sharest to the poore, thou hast gained a blessing by the hand; if what thou hast taken from the poore, thou givest to God, thou hast purchased a Curse into the Bargaine. He that puts to pious uses, what he hath got by impious Usury, robs the Spittle to raise an Hospitall; and the cry of the one, will out-plead the prayers of the other.

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CHAP.

CHAP. XXII.

LEt the end of thy argument be rather to discover a doubtfull Truth, then a commanding Wit; In the one, thou shalt gaine substance; in the other, Froth: that flint strikes the steele in vaine, that propagates no sparkles; covet to be Truths champion, at least to hold her colours: he that pleads against the truth, takes paines to be overthrown; or, if a conquerour, gaines but vainglory by the conquest.

CHAP. XXIII.

TAke no pleasure in the death of a creature; if it be harmelesse or useleſse, destroy it not: if usefull, or harmefull destroy it mercifully; He that mercifully made his Creatures for thy sake, expects thy mercy upon them for his sake. Mercy turns

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her backe to the unmercifull.

CHAP. XXIV.

IF thou art call'd to the dignity of a Priest, the same voice calls thee to the honour of a Judge; if thy life and doctrine be good, thou shalt judge others: if thy doctrine be good, and thy life bad, onely thy self: if both be good, thou teachest thy people to escape condemnation: if this be good, and that bad, thou teachest God to condemne thee.

CHAP. XXV.

IF thou be not a *Prometheus* to advise before thou dost, be an *Epimetheus* to examine when thou hast done: when the want of advise hath brought forth an improvident act, the act of examination may produce a profitable Repentance.

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CHAP.

CHAP. XXVI.

IF thou desire the happinesse of thy soule, the health of thy body, the prosperity of thy estate, the preservation of thy credit, converse not with a Harlot: her eyes runne thy reputation in debt; her lips demand the payment; her breasts arreste thee; her armes imprison thee; from whence, beleeve it, thou shalt hardly get forth till thou hast either ended the dayes of thy credit, or pay'd the utmost farthing of thy Estate.

CHAP. XXVII.

CArry a watchfull eye upon those familiars that are either silent at thy talke, or sooth thee in thy frailties, or excuse thee in thy follies; for such are either cowards, or flatterers, or fooles: if thou entertain

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them in prosperity, the Coward will leave thee in thy dangers, the Flatterer will quit thee in thy adversity: but the foole will never forsake thee.

CHAP. XXVIII.

IF thou hast an Estate, and a sonne to inherit it, keep him not too short, lest he thinke thou livest too long; what thou allowest him, let him receive from thy hand, as gift; not from thy Tenants, as Rent: keep the reines of thy Estate in thy owne hand, lest thou forsaking the soveraignty of a father, he forget the reverence of a child: let his liberty be grounded on thy permission, and keep him within the compasse of thy instruction: let him feele, thou hast the Curbe, though occasion urge thee not to checke. Give him the choise of his owne wife, if he be wise. Counsell his affection rather then crosse it, if thou beest wise; lest his mar-

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marriage-bed be made in ſecret, or depend upon thy grave. If he be given to laviſh company, endeavour to ſtave him off with lawfull recreations: be cheerfull with him, that he may love thy preſence; and wink at ſmall faults, that thou maiſt gain him: be not always chiding, leſt thou harden him; neither knit thy brow too often, leſt thou diſhearten him: remember, the diſcretion of a father oft times prevents the deſtruction of a childe.

CHAP. XXIX.

IF thou hide thy Treaſure upon the Earth, how canſt thou expect to finde it in Heaven? Canſt thou hope to be a ſharer where thou haſt repoſed no ſtocke? What thou giveſt to Gods glory, and thy ſoules health, is laid up in Heaven, and is onely thine; that alone, which thou exchangeſt, or hideſt upon Earth is loſt.

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CHAP. XXX.

REgard not in thy Pilgrimage how difficult the passage is, but whither it tends; nor how delicious the journey is, but where it ends: If it be easie, suspect it; if hard, endure it: He that cannot excuse a bad way, accuseth his owne sloth; and he that sticks in a bad passage, can never attaine a good journies end.

CHAP. XXXI.

MOney is both the generation and corruption of purchas'd honour: honour is both the child and slave of potent money: the credit which honour hath lost, money hath found: When honour grew mercenary, money grew honourable. The way to be truly Noble, is to contemn both.

CHAP.

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CHAP. XXXII.

Use not thy tongue too great a liberty, left it take thee prisoner: A word unspoken is like the sword in thy scabberd, thine; if vented, thy sword is in anothers hand: if thou desire to be held wise, be so wise as to hold thy tongue.

CHAP. XXXIII.

IF thou be subject to any great vanity, nourish it not: if it will be entertained, encourage it not: if it grow strong, more strongly strive against it; if too strong, pray against it; if it weaken not, joyne fasting to the Prayer; if it shall continue, adde perseverance to both; if it decline not, adde patience to all, and thou hast conquered it.

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CHAP. XXXIV.

HAth any wounded thee with Injuries? meet them with patience; haſtie words ranckle the wound, ſoft language dreſſes it, forgiveneſſe cures it, and oblivion takes away the ſcarre. It is more noble, by ſilence to avoid an injury, then by argument to overcome it.

CHAP. XXXV.

BE not inſtable in thy reſolutions, nor various in thy actions, nor inconſtant in thy affections: ſo deliberate, that thou maiſt reſolve; ſo reſolve, that thou maiſt performe; ſo performe, that thou maiſt perſevere: Mutability is the badge of Infirmity.

CHAP. XXXVI.

LEt not thy good intention flatter thee to an evill action; what is

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eſſentially

essentially evill, no circumstance can make good; it matters not with what mind thou didst that, which is unlawfull, being done: if the act be good, the intention crowns it; if bad, it deposes thy intention: no evill action can be well done.

CHAP. XXXVII.

LOve not thy children too unequally; or, if thou dost, shew it not, lest thou make the one proud, the other envious, and both Fooles: if Nature hath made a difference, it is the part of a tender Parent to help the weakest. That triall is not fair, where affection is the judge.

CHAP. XXXVIII.

IN giving of thy almes, enquire not so much into the person, as his necessity: God looks not so much upon the merits of him that requires, as into the manner of him that releives: if the man deserve not, thou hast given to Humanity.

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CHAP. XXXIX.

IF thou desirest the Eucharist should be thy Supper, let thy life be thy Chaplain; if thy own worthinesse invites thee, presume not to come; if the sorrowfull sense of thy own sinnes forbid thee, presume not to forbeare: if thy faith be strong, it will consume it; if weak, it will strengthen it: He only that wants Faith is the forbidden guest.

CHAP. XL.

WOuldst thou traffick with the best advantage, and Crown thy vertues with the best return? Make the poor thy Chapman, and thy purse thy Factor: So shalt thou give trifles which thou could'st not keep, to receive treasure which thou canst not lose: There's no such Merchant as the charitable man.

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CHAP. LXL

FOllow not the multitude in the evill of sin, lest thou share with the multitude in the evill of punishment. The number of the Offenders diminisheth not the quality of the offence: As the multitude of Suiters drawes more favour to the Suite; So the multitude of Sinners drawes more punishment on the Sin: The number of the Faggots multiplies the fury of the Fire.

CHAP. LXII.

IF thou be angry with him that reproves thy Sinne, thou secretly confesseſt his reproof to be just: if thou acknowledge his Reproof to be just, thou secretly confesseſt thy anger to be unjust. He that is angry with the just Reprover, kindles the fire of the just Revenger.

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CHAP. XLIII.

DOe well while thou maist, least thou do evill when thou wouldst not: He that takes not advantage of a good Power, shall lose the Benefit of a good Will.

CHAP. XLIV.

LEt not mirth be thy profession, least thou become a Make-sport. He that hath but gain'd the Title of a jester, let him assure himselfe, The Fool's not farre off.

CHAP. XLV.

IN every Relative action, change conditions with thy brother; Then aske thy conscience what thou wouldest be done to; Being truly resolved exchange again, and doe thou the [illegible] to him, and thy Charity shall never

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never erre: it is injustice to do, what without impatience thou canst not suffer.

CHAP. XLVI.

LOve thy neighbour for Gods sake, and God for his owne sake, who created all things for thy sake, and redeemed thee for his mercy sake: If thy love have any other Object, it is false love: if thy object have any other end, it is self-love.

CHAP. XLVII.

LEt thy conversation with men, be sober and sincere: Let thy devotion to God be dutifull and decent: Let the one be hearty, and not haughty; Let the other be humble, and not homely: So live with men, as if God saw thee; So pray to God, as if men heard thee.

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CHAP. XLVIII.

GOds pleasure is the wind our actions ought to sayle by: Mans will is the Streame that Tydes them up and down; if the wind blow not, thou maist take the advantage of the Tide; if it blow, no matter which way the Streame runs, if with thee, thy voyage will be the shorter; if against thee, the Sea will bee the rougher: it is safer to strive against the Stream, then to sayle against the Wind.

CHAP. XLIX.

IF thou desire much Rest, desire not too much: there is no lesse trouble in the preservation, then in the acquisition of abundance; *Diogenes* found more rest in his Tub then *Alexander* on his Throne.

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CHAP.

CHAP. L.

WOuldst thou multiply thy riches? Diminish them wisely: Or wouldst thou make thy Estate entire? divide it charitably: Seeds that are scattered, encrease; but hoarded up, they perish.

CHAP. LI.

HOw camst thou by thy Honour? By Mony: How camst thou by thy Mony? By Extortion: Compare thy penny worth with the price, and tell me truly, how truly blunt unable thou art? It is an ill purchase that's encumbred with a curse, and that Honour will be ruinous that is built on Raines.

CHAP. LI.

IF thy Brother hath privately offended thee, reprove him privately, and having lost himself in an injury, thou shalt find him in thy forgiveness

giveneſſe: He that rebukes a private fault openly, betrayes it, rather then reproves it.

CHAP. LIII.

WHat thou deſireſt, inſpect throughly before thou proſecute: Caſt one eye upon the inconveniences, as well as the other upon the Conveniences. Weigh the fulneſſe of the Barne with the Charge of the Plough: Weigh Honour with her Burthen, and Pleaſure with her Dangers; So ſhalt thou undertake wiſely what thou deſireſt; or moderate thy deſires in undertaking.

CHAP. LIV.

IF thou oweſt thy whole ſelfe to thy God for thy Creation, what haſt thou left to pay for thy Redemption, that was not ſo cheap as thy

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thy Creation? In thy Creation, he gave thee thy ſelfe, and by thy ſelfe to him: In thy Redemption hee gave himſelfe to thee, and through him reſtor'd thee to thy ſelfe: Thou art given and reſtor'd: Now what oweſt thou unto thy God? if thou haſt paid all thy debts, give him the Surpluſage, and thou haſt merited.

CHAP. LV.

IN thy diſcourſe take heed what thou ſpeakeſt, to whom thou ſpeakeſt, how thou ſpeakeſt, and when thou ſpeakeſt: What thou ſpeakeſt, ſpeak truly; when thou ſpeakeſt, ſpeak wiſely. A Fools heart is in his Tongue; but a Wiſe mans Tongue is in his heart.

CHAP. LVI.

BEfore thou act a Theft, conſider what thou art about to doe: if

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thou

thou take it, thou loseſt thy ſelfe; if thou keep it, thou diſcontinueſt thy Redemption; Till thou reſtorſt it, thou canſt not be reſtored; When it is reſtor'd, it muſt coſt thee more paine, and ſorrow, then ever it brought thee pleaſure or profit. It is a great folly to pleaſe the Palate with that which the ſtomach muſt either be vomited, or thy death.

CHAP. LVII.

Silence is the higheſt wiſdome of a Fool, and ſpeech is the greateſt crime of a Wiſe man; if thou would'ſt be known a Wiſe man, let thy words ſhew thee ſo; if thou doubt thy words, let thy ſilence feign thee ſo. It is not a greater point of Wiſdome to diſcover knowledge, then to hide ignorance.

CHAP. LVIII.

THe Clergy is a Copy book, their Life is the Paper, whereof ſome

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is pure, some Courser: Their Doctrine is the Copies, some written in a plain Hand, others in a Flourishing Hand, some in a Text Hand, some in a Roman Hand, others in a Court Hand, others in a Bastard Roman: if the choise be in thy power, chuse a Book that hath the finest Paper, let it not be too straight nor too loosely bound, but easie to lye open to every Eye: follow not every Copy, least thou be good at none: Among them all chuse one that shall be most Legible and Vsefull, and fullest of Instructions. But if the Paper chance to have a Blot, remember, the Blot is no part of the Copy.

CHAP. LIX.

VErtue is nothing but an act of loving that which is to be beloved, and that act is Prudence, from whence not to be removed by constraint is fortitude, not to be allur'd by

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by enticements is Temperance; not to be diverted by Pride is justice. The declining of this act is Vice.

CHAP. LX.

REbuke thy Servants fault in private: publique reproof hardens his shame: if he be past a youth, strike him not: he is not fit for thy service, that after wise reproofes will either deserve thy strokes, or digest them.

CHAP. LXI.

TAke heed rather what thou receivest, then what thou givest; What thou givest leaves thee, what thou takest, sticks by thee: He that presents a gift buyes the Receiver; he that takes a gift sels his liberty.

CHAP. LXII.

THings Temporall, are sweeter in the Expectation: Things E-

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eternall are sweeter in the Fruition: The first shames thy Hope, the second crownes it: it is a vain Journey, whose end affords lesse pleasure then the way.

CHAP. LXIII.

KNow thy selfe that thou maist Fear God: Know God, that thou maist Love him; in this, thou art initiated to wisdome; in that, perfected: The Feare of God is the beginning of Wisdome: The Love of God is the fulfilling of the Law.

CHAP. LXIV.

IF thou hast Providence to foresee a danger, let thy Prudence rather prevent it, then feare it. The feare of future evils, brings oftentimes a present mischiefe: Whilst thou seek'st to prevent it, practice to beare it. He is a wise man can avoyd an evill; h-

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is a patient man that can endure it; but he is a valiant man can conquer it.

CHAP. LXV.

IF thou hast the place of a Magistrate, deserve it by thy Justice, and dignifie it with thy Mercy: Take heed of early gifts: an open hand makes a blind eye: be not more apt to punish Vice, then to encourage Vertue. Be not too severe, lest thou be hated, nor too remisse, lest thou be sleighted: So execute Justice, that thou mayst be loved: so execute mercy, that thou mayest be feared.

CHAP. LXVI.

LEt not thy Table exceed the fourth part of thy Revenue: Let thy provision be solid, and not farre fetcht, fuller of substance then Art: Be wisely frugall in thy preparation, and nobly cheerfull in thy entertainment:

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If thy guests be right, it is enough; if not, it is too much: Too much is a vanity; enough is a Feast.

CHAP. LXVII.

LEt thy apparell be decent, and suited to the quality of thy place and purse. Too much punctualitie, and too much morositie, are the two Poles of Pride: Be neither too early in the Fashion, nor too long out of it, nor too precisely in it: what custome hath civiliz'd, is become decent, till then, ridiculous: Where the Eye is the Jury, thy apparell is the evidence.

CHAP. LXVIII.

IF thy words be too luxuriant, confine them, lest they confine thee: He that thinks he never can speake enough, may easily speake too much. A full tongue, and an empty braine, are seldome parted.

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CHAP. LXIX.

IN holding of an argument, be neither chollericke, nor too opiniomate; The one distempers thy understanding; the other abuses thy judgement: Above all things decline Paradoxes and Mysteries: Thou shalt receive no honour, either in maintaining ranke falshoods, or medling with secret truths; as he that pleads against the truth, makes wit the mother of his Errour: so he that argues beyond warrant, makes wisedome the midwife of his folly.

CHAP. LXX.

DEtaine not the wages from the poor man that hath earn'd it, least God withhold thy wages from thee: If he complaine to thee, heare him, least he complaine to Heaven, where he will be heard: if he hunger for

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for thy sake, thou shalt not prosper for his sake. The poore mans penny is a plague in the rich mans purse.

CHAP. LXXI.

BE not too cautious in discerning the fit objects of thy Charity, lest a soule perish through thy discretion: What thou givest to mistaken want, shall returne a blessing to thy deceived heart: Better in relieving idlenesse to commit an accidentall evill, then in neglecting misery to omit an essentiall good: Better two Drones be preserv'd, then one Bee perish.

CHAP. LXII.

THeology is the Empresse of the world; Mysteries are her Privy Councell; Religion is her Clergy; The Arts her Nobility; Philosophy her Secretary; The Graces her Maids of Honour; The Morall vertues, the

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Ladies of her Bedchamber; Peace is her Chamberlaine; True joy, and endlesse pleasures are her Courtiers; Plenty her Treasurer; Poverty her Exchequer; The Temple is her Court: If thou desire accesse to this great Majesty, the way is by her Courtiers; if thou hast no power there, the common way to the Soveraigne is the Secretary.

CHAP. LXXIII.

IT is an evill knowledge to know the good thou shouldst embrace, unlesse thou likewise embrace the good thou knowest: The breath of divine knowledge, is the bellowes of divine love, and the flame of divine love, is the perfection of divine knowledge.

CHAP. LXXIV.

IF thou desire rest unto thy soule, be just: He that doth no injury, fears

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fears not to suffer injury: The unjust mind is alwayes in labour: It either practises the evill it hath projected, or projects to avoid the evill it hath deserved.

CHAP. LXXV.

ACcustome thy palat to what is most usuall: He that delights in rarities, must often feed displeased, and sometimes lie at the mercy of a deare market: common food nourishes best, delicates please most: The sound stomacke preferres neither. What art thou the worse for the last yeares plaine diet, or what now the better for thy last great Feast?

CHAP. LXXVI.

WHo ever thou art, thou hast done more evill in one day, then thou canst expiate in six; and canst thou thinke the evill of six

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dayes, can require leſſe then one? God hath made us rich in dayes, by allowing ſix, and himſelfe poore by reſerving but one; and ſhall we ſpare our owne flocke, and ſheare his Lambe? He that hath done nothing but what he can juſtifie in the ſix dayes, may play the ſeventh.

CHAP. LXXVII.

HOpe and Feare, like *Hippocrates* Twins, ſhould live and dye together: If hope depart from feare, it travels by ſecurity, and lodges in preſumption; if feare depart from hope, it travels to infidelitie, and Innes in deſpaire, the one ſhuts up heaven, the other opens hell; the one makes thee inſenſible of Gods frownes, the other, incapable of Gods favours; and both teach God to be unmercifull, and thee to be moſt miſerable.

CHAP.

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CHAP. LXXVIII

CLose thine eare against him that shall open his mouth secretly against another: *If* thou receive not his words, they flye back, and wound the Reporter: if thou receive them, they flee forward, and wound the receiver.

CHAP. LXXIX.

IF thou wouldst preserve a sound body, use fasting and walking; if a healthfull soule, fasting and praying; Walking exercises the body, praying exercises the soule, fasting cleanses both.

CHAP. LXXX.

WOuldst thou not be thought a foole in anothers conceit? Be not wise in thine owne: He that

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truſts to his owne wiſedome, proclaimes his owne folly ; He is truly wiſe, and ſhall appeare ſo, that hath folly enough to be thought not worldly wiſe, or wiſedome enough to ſee his owne folly.

CHAP. LXXXI.

DEſirſt thou knowledge? know the end of thy deſire : Is it only to know? Then it is curioſity : *Is* it becauſe thou mayſt be knowne? then 'tis vanity : *If* becauſe thou mayſt edefie, it is charity : *If* becauſe thou mayſt be edefied, it is wiſedome. That knowledge turnes to meere excrement, that hath not ſome heate of wiſedome to digeſt it.

CHAP. LXXXII.

WIſedome without innocency is knavery ; *Innocency* without wiſedome is foolery : Be there-

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therefore as wise as serpents, and innocent as doves: The subtilty of the serpent, instructs the innocency of the dove: The innocency of the dove, corrects the subtilty of the serpent: What God hath joyn'd together, let no man seperate.

CHAP. LXXXIII.

THe more thou imitatest the vertues of a Saint departed, the better thou celebrat'st that Saints day. God is not pleased with surfetting for his sake, who with his fasting so often pleas'd his God.

CHAP. LXXXIV.

CHuse not thy serviceable souldier out of soft apparell, lest he prove effeminate, nor out of a full purse, lest he grow timorous: They are more fit for action, that are fiery to gaine a fortune abroad, then th-

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they that have fortunes to lose at home. Expectation breeds spirit; Fruition brings feare.

CHAP. LXXXV.

GOd hath given to mankinde a common Library, his creatures; and to every man a proper booke, Himselfe, being an abridgement of all the others: If thou reade with understanding, it will make thee a great master of Philosophy, and a true servant to the divine Authour: If thou but barely reade, it will make thee thy owne Wise man, and the Authours foole.

CHAP. LXXXVI.

DOubt is a weake childe lawfully begotten between an obstructed judgement, and a faire understanding. Opinion is a bold bastard gotten betweene a strong fancie, and a weak judge-

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Judgement; it is leſſe diſhonourable to be ingenuouſly doubtfull, then raſhly opinionate.

CHAP. LXXXVII.

AS thou art a morall man, eſteem thy ſelfe not as thou art, but as thou art eſteem'd. As thou art a Chriſtian, eſteeme thy ſelfe as thou art, not as thou art eſteem'd: Thy price in both riſes and fals as the market goes. The market of a morall man is wild opinion. The market of a Chriſtian is a good conſcience.

CHAP. LXXXVIII.

PRovidence is an exerciſe of reaſon; experience an act of ſenſe: by how much reaſon excels ſenſe, by ſo much providence exceeds experience. Providence prevents that danger, which experience repents:

Providence

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Providence is the rationall daughter of wisedome: experience the Empiricall mistresse of fooles.

CHAP. LXXXIX.

HAth fortune dealt the ill Cards? let wisedome make thee a good Gamester: in a faire Gale, every foole may sayle; but wise behaviour in a storme commends the wisdome of a Pilot: To bear adversity with an equall minde, is both the sign and glory of a brave Spirit.

CHAP. XC.

IF any speake ill of thee, flee home to thy owne conscience, and examine thy heart: if thou be guilty, 'tis a just correction: if not guilty, 'tis a faire instruction: make use of both, so shalt thou distill Hony out of Gall, and out of an open enemy, create a secret friend.

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CHAP.

CHAP. XCI.

AS the exercise of the body naturall is moderate recreation, so the exercise of the body politicke, is military discipline: by that the one is made more able, by this, the other is made more active: Where both are wanting, there wants no danger to the one, through a humorous superfluity, to the other, by a negligent security.

CHAP. XCII.

GOd is above thee, Beasts are beneath thee: acknowledge him that is above thee, and thou shalt be acknowledg'd by them that are under thee: Whilst *Daniel* acknowledg'd God to be above him; the Lions acknowledg'd *Daniel* to be above them.

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CHAP. XCIII.

TAke heed whil'ſt thou ſheweſt wiſedome in not ſpeaking, thou betrayeſt not thy folly in too long ſilence: if thou art a foole, thy ſilence is wiſedome; if a wiſe man, too long ſilence is folly; As too many words from a fooles mouth, gives a wiſe man no leave to ſpeake; ſo too long ſilence in a wiſe man, gives a foole the opportunity of ſpeaking, and makes thee guilty of his folly.

CHAP. XCIV.

COnſider what thou wert, what thou art, what thou ſhalt be: What's within thee, what's above thee, what's beneath thee, what's againſt thee: what was before thee, what ſhall be after thee; and this will bring to thy ſelfe humility, to thy neighbour charity, to the world contempt,

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contempt, to thy God obedience: Hee that knowes not himselfe Positively, can not knowe himselfe Relatively.

CHAP. XCV.

THinke not thy love to God merits Gods love to thee: his acceptance of thy duty crowns his owne gifts in thee: Mans love to God is nothing but a faint reflection of Gods love to man.

CHAP. XCVI.

BE alwayes lesse willing to speake then to heare; what thou heareſt thou receiveſt; what thou speakeſt thou giveſt. *It* is more glorious to give, more profitable to receive.

CHAP. XCVII.

SEeſt thou good dayes? prepare for evill times: No Summer but

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hath

hath his Winter: He never reap'd comfort in adversity, that sow'd it not in prosperity.

CHAP. XCVIII.

IF being a magistrate, thou connivest at vice, thou nourishest it; if thou sparest it, thou committest it: What is not, by thee, punisht in others, is made punishable in thee. He that favours present evils, entayles them upon his posterity: Hee that excuses the guilty, condemnes the Innocent.

CHAP XCIX.

TRuth haunts no corners, seeks no by-wayes: If thou professe it, do it openly: if thou seeke it, do it fairely: he deserves not to professe Truth, that professes it fearefully: he deserves not to finde the Truth that seekes it fraudulently.

CHAP.

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CHAP. C.

IF thou desire to be wiser yet, think not thy selfe yet wise enough: and if thou desire to improve knowe-ledge in thy selfe, despise not the instructions of another: He that instructs him that thinkes himselfe wise enough, hath a foole to his schollar: He that thinkes himselfe wise enough to instruct himselfe, hath a foole to his master.

The End of the Third Century.

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THE *Fourth Century.*

CHAP. I.

DEmeane thy selfe more warily in thy study, then in the street. If thy publique actions have a hundred witnesses, thy privat have a thousand. The multitude lookes but upon thy actions: thy conscience lookes into them: the multitude may chance to excuse thee, if not acquit thee, thy conscience will accuse thee, if not condemn thee.

CHAP. II.

OF all vices take heed of Drunkennesse; Other vices are but fruits

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fruits of disordered affections: this disorders, nay, banishes reason: Other vices but impaire the soule, this demolishes her two chiefe faculties; the Understanding, and the Will: Other vices make their owne way; this makes way for all vices: Hee that is a Drunkard is qualified for all vice.

CHAP. III.

IF thy sinne trouble thee, let that trouble comfort thee; as pleasure in the remembrance of sinne exasperates Justice, so sorrow in the repentance of sinne mollifies mercy: it is lesse danger to commit the sin we delight in, then to delight in the sinne we have committed, and more joy is promis'd to Repentance, then to Innocency.

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CHAP. IV.

THe way to God is by thy ſelfe; The way to thy ſelfe is by thy owne corruptions: he that beſides this way, erres; he that travels by the creatures, wanders. The motion of the Heavens ſhall give thy ſoule no reſt: the vertue of Herbs ſhall not encreaſe thine. The height of all Philoſophy, both naturall and morall, is to know thy ſelfe, and the end of this knoweledge is to know God.

CHAP. V.

INfamy is where it is receiv'd: if thou art a Mudde-wall, it wil ſtick; if Marble, it will rebound: if thou ſtorme at it, 'tis ſhine: if thou contemne it, 'tis his.

CHAP.

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CHAP. VI.

IF thou desire Magistracy, learne to forget thy selfe; if thou undertake it, bid thy selfe farewell; he that lookes upon a common cause with private eyes, lookes through false Glasses. In the exercise of thy politique office, thou must forget both Ethickes and Oeconomickes. He that puts on a publique Gowne, must put off a private Person.

CHAP. VII.

LEt the words of a Virgin, though in a good cause, and to as good purpose, be neither violent, many, nor first, nor last: it is lesse shame for a Virgin to be lost in a blushing silence, then to be found in a bold Eloquence.

CHAP.

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CHAP. VIII.

ART thou in plenty? give what thou wilt: Art thou in poverty? give what thou canst: as what is receiv'd, is receiv'd according to the manner of the receiver; so what is given, is priz'd according to the measure of the giver; he is a good workeman that makes as good worke as his matter will permit.

CHAP. IX.

GOd is the Author of Truth, the Devill the Father of Lies: If the telling of a truth shall endanger thy life, the authour of Truth will protect thee from the danger, or reward thee for thy dammage. If the tell[illegible] a Lye may secure thy life, the father of Lyes will beguile thee of thy gaines, or traduce the security. Better by losing of a life to save it,

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it, then by saving of a life to lose it. However, better thou perish then the Truth.

CHAP. X.

CONsider not so much what thou hast, as what others want: what thou hast, take heed thou lose not. What thou hast not, take heed thou covet not: if thou hast many above thee, turne thy eye upon those that are under thee: If thou hast no Inferiours, have patience a while, and thou shalt have no Superiours. The grave requires no marshall.

CHAP XI.

IF thou seest any thing in thy self, which may make thee proud, look a little further, and thou shalt find enough to humble thee; if thou be wise, view the Peacocks feathers with his feet, and weigh thy best

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parts with thy imperfections. He that would rightly prize the man, must read his whole Story.

CHAP. XII.

LEt not the sweetnesse of contemplation be so esteem'd, that action be despis'd, *Rachel* was more faire, *Lea* more fruitfull: as contemplation is more delightfull, so is it more dangerous: *Lot* was upright in the City and wicked in the Mountaine.

CHAP. XIII.

IF thou hast but little, make it not lesse by murmuring: if thou hast enough, make it not too much by unthankefulnesse: He that is not thankfully contented with the least favour he hath receiv'd, hath made himselfe incapable of the least favour he can receive.

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CHAP.

CHAP. XIV.

WHat thou haſt taken unlawfully, reſtore ſpeedily, for the ſinne in taking it, is repeated every minute thou keep'ſt it: if thou canſt, reſtore it in kinde: if not, in value; if it may be, reſtore it to the party; if not, to God: the Poore is Gods Receiver.

CHAP. XV.

LEt the fear of a danger be a ſpur to prevent it: Hee that feares otherwiſe, gives advantage to the danger: It is leſſe folly not to endeavour the prevention of the evill thou feareſt, then to feare the evill which thy endeavor cannot prevent.

CHAP. XVI.

IF thou haſt any excellence which is thine owne, thy tongue may

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glory in it without ſhame; but if thou haſt receiv'd it, thy glory is but uſurpation; and thy pride is but the prologue of thy ſhame: Where vain-glory commands, there folly counſels; where pride Rides, there ſhame Lacquies.

CHAP. XVII.

GOd hath ordained his creatures, not onely for neceſſity, but delight; ſince he hath carv'd thee with a bountifull hand, feare not to receive it with a liberall heart: He that gave thee water to allay thy thirſt, gave thee wine to exhilarate thy heart. Reſtore him for the one, a neceſſity of thankes, returne him for the other, the chearfulneſſe of praiſe.

CHAP. XVIII.

IF the wicked flouriſh and thou ſuffer, diſcourage not: they are fat-

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ted

ted for destruction; thou art Dieted for health; they have no other Heaven but the hopes of a long Earth; thou hast nothing on Earth but the hopes of a quicke Heaven: if there were no journies end, the travell of a Christian were most comfortlesse.

CHAP. XIX.

IMpe not thy wings with the Churches feathers, lest thou flie to thy owne Ruine: impropriations are bold Metaphors; which continued, are deadly Allegories: one foot of land in Capite, encumbers the whole estate: The Eagle snatcht a coale from the Altar, but it fired her Nest.

CHAP. XX.

LEt that table which God hath pleas'd to give thee, please thee: He that made the Vessell knows her burthen, and how to ballast her; He th-

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that made all things very good, cannot but doe all things very well; If thou be content with a little, thou haſt enough: if thou complaineſt thou haſt too much.

CHAP. XXI.

WOuldſt thou diſcover the true worth of a man? Behold him naked: diſtreaſure him of his ill-got Wealth, degrade him of his deare bought honour, diſrobe him of his purple Habit, Diſcard his pamper'd body; then looke upon his ſoule, and thou ſhalt finde how great he is, Naturall ſweetneſſe is never ſented but in the abſence of artificiall.

CHAP. XXII.

IF thou art ſubject to any ſecret folly blab it not, leſt thou appeare impudent; nor boaſt of it, leſt thou ſeem inſolent. Every mans vanity

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nity ought to be his greatest shame: and every mans folly ought to be his greatest secret.

CHAP. XXIII.

IF thou be ignorant, endeavour to get knowledge, lest thou be beaten with stripes: if thou hast attain'd knowledge, put it in practice, lest thou be beaten with many stripes. Better not to know what we should practice, then not to practice what we know; and lesse danger dwels in unaffected ignorance, then unactive knowledge.

CHAP. XXIV.

TAke heed thou harbor not that vice call'd Envy, lest anothers happiriesse be thy torment, and Gods blessing become thy Curse: vertue corruted with vain-glory, turnes Pride: Pride poyson'd with malice,

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becomes Envy: joyne therefore Humility with thy Vertue, and Pride ſhall have no footing, and Envy ſhall finde no entrance.

CHAP. XXV.

IF thy endeavour cannot prevent a Vice, let thy Repentance lament it: the more thou remembreſt it without hearts griefe; the deeper it is rooted in thy heart: take heed it pleaſe thee not, eſpecially in cold blood. Thy pleaſure in it makes it fruitfull, and her fruit is thy deſtruction.

CHAP. XXVI.

THe two knowledges, of God, and thy ſelfe, are the high way to thy Salvation; that breeds in thee a filiall love; this a filiall feare. The ignorance of thy ſelfe is the beginning of all ſinne, and the igno-

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rance

rance of God is the perfection of all evill.

CHAP. XXVII.

RAther do nothing to the purpose, then be idle, that the Devill may finde thee doing: the Bird that sits is easily shot, when fliers scape the Fowler: idlenesse is the dead Sea that swallowes all Vertues, and the Selfe-made Sepulcher of a living man: the idle man is the Devils hireling; whose livery is rags, whose diet and wages are famine, and diseases.

CHAP. XXVIII.

BE not so madde as to alter that Countenance which thy Creatour made thee: Remember it was the worke of his Hands; if it be bad, how dar'st thou mend it? If it be good, why dost thou mend it? art thou asham'd of his worke, and

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proud of thy owne? he made thy face to be knowne by, why desirest thou to be knowne by another: it is a shame to adulterate modesty, but more to adulterate nature. Lay by thy art, and blush not to appeare, what he blushes not to make thee. It is better to be his Picture then thy owne.

CHAP. XXIX.

LEt the ground of all thy Religious actions be obedience: examine not why it is commanded, but observe it, because it is commanded. True obedience neither procrastinates, nor questions.

CHAP. XXX.

IF thou would buy an inheritance in Heaven, advise not with thy Purse, lest in the meane while thou lose thy purchase: The Wi-

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dow

Widow bought as much for two mites, as *Zaccheus* did for halfe his eſtate: the prize of that purchaſe is what thou haſt, and is not loſt for what thou haſt not, if thou deſire to have it.

CHAP. XXXI.

WIth the ſame height of deſire thou haſt ſinn'd, with the like depth of ſorrow thou muſt repent: thou that haſt ſinn'd to day, deferre not thy repentance till to morrow: he that hath promiſed pardon to thy Repentance, hath not promiſed life till thou repent.

CHAP. XXXII.

TAke heed how thou receiveſt praiſe from men: from good men neither avoid it, nor glory in it. From evill men, neither deſire it, nor expect it: To be praiſed of them

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that are evill, or for that which is evill, is equall dishonour: He is happy in his worth, who is praised by the good, and imitated by the bad.

CHAP. XXXIII.

PRoportion thy charity to the strength of thy estate, lest God proportion thy estate to the weakenesse of thy charity: Let the lips of the poore be the trumpet of thy gift, lest in seeking applause, thou lose thy Reward. Nothing is more pleasing to God then an open hand, and a close mouth.

CHAP. XXXIV.

DOst thou want things necessary? Grumble not: perchance it was a necessary thing thou should'st want: Endeavour lawfully to supply it; if God blesse not thy endeavour, blesse him that knoweth what

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what is fitteſt for thee. Thou art Gods Patient: Preſcribe not thy Phyſitian.

CHAP. XXXV.

IF anothers death, or thy own depend upon thy confeſſion, if thou canſt, ſay nothing: if thou muſt, ſay the Truth: it is better, thou looſe thy life, then God, his Honour: it is as eaſie for him to give thee life, being condemn'd; as repentance, having ſinn'd: it is more wiſdome to yeeld thy Body, then hazard thy Soule.

CHAP. XXXVI.

CLoath not thy language, either with Obſcurity, or affectation: in the one thou diſcover'ſt too much darknes, in the other, too much lightnes: He that ſpeaks from the underſtanding, to the underſtanding, is the beſt interpreter.

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CHAP. XXXVII.

IF thou expect death as a friend, prepare to entertaine it: If thou expect death as an enemy, prepare to overcome it: Death has no advantage, but when it comes a stranger.

CHAP. XXXVIII.

FEare nothing, but what thy industry may prevent: Be confident of nothing but what fortune cannot defeat: it is no lesse folly to feare what is impossible to be avoided, then to be secure when there is a possibility to be depriv'd.

CHAP. XXXIX.

LEt not the necessity of Gods decree discourage thee to pray, or dishearten thy prayers; doe thou thy ty, and God will doe his pleasure: if

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if thy prayers make not him ſound that is ſicke, they will returne, and confirme thy health that art ſound: If the end of thy prayer be to obtain thy requeſt, thou confineſt him that is infinite: if thou haſt done well, becauſe thou wert commanded, thou haſt thy reward in that thou haſt obeyed. Gods pleaſure is the end of our prayers.

CHAP. XL.

MArry not too young, and when thou art too old, marry not, leſt thou be fond in the one, or thou dote in the other, and repent for both: let thy liking ripen before thou love: let thy Love adviſe before thou chooſe; and let thy choice be fixt before thou marry: Remember that the whole happineſſe or unhappineſſe of thy life depends upon this one Act. Remember nothing but death can diſſolve this knot. He that weds in

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haſte, repents ofttimes by leiſure: And he that repents him of his owne act, either is, or was a foole by confeſſion.

CHAP. XLI.

IF God hath ſent thee a Croſſe, take it up and follow him: uſe it wiſely, leſt it be unprofitable; Beare it patiently, leſt it be intolerable: Behold in it Gods anger againſt ſinne, and his love towards thee; in puniſhing the one, and chaſtening the other: if it be light, ſleight it not; if heavy murmure not: Not to be ſenſible of a judgement is the ſymptome of a hardned heart; and to be diſpleas'd at his pleaſure, is a ſigne of a rebellious will.

CHAP. XLII.

IF thou deſire to be magnanimous, undertake nothing raſhly, and feare nothing thou undertak'it: Feare nothing

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thing but infamy: Dare any thing but injury; the measure of magnanimity, is neither to be rash, nor timorous.

CHAP. XLIII.

PRactise in health, to beare sickneſſe, and endeavour in the ſtrength of thy life to entertaine death: He that hath a will to die, not having power to live, ſhewes neceſſity. not vertue: *It* is the glory of a brave mind to embrace pangs in the very armes of pleaſure: What name of vertue merits he, that goes when he is driven?

CHAP. XLIV.

BE not too punctuall in taking place: *If* he be thy ſuperiour, 'tis his due; if thy inferiour, 'tis his diſhonour: *It* is thou muſt honour thy place; thy Place, not thee. *It* is a poor reward of worth that conſiſts in a right hand, or a brick-wall.

CHAP. XLV.

PRay often, because thou sinn'st alwayes: Repent quickly, lest thou die suddenly. He that repents it, because he wants power to act it, repents not of a sin, till he forsakes not: He that wants power to actuate his sin, hath not forsaken his sin, but his sin him.

CHAP. XLVI.

MAke Philosophy thy journey, Theology thy journeyes end: Philosophy is a pleasant way, but dangerous to him that either tires or retires: in this journey it's safe, neither to loyter, nor to rest, till thou hast attained thy journeyes end: He that sits downe a Philosopher, rises up an Atheist.

CHAP. XLVII.

FEare not to sinne, for Gods sake, but thy owne; Thy sinne over-

throwes

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throwes not his glory, but thy good: He gaines his Glory not only from the salvation of the Repentant, but also from the confusion of the Rebellious: There be vessels for honour, and vessels for dishonour, but both for his honour. God is not grieved for the glory he shall lose for thy improvidence, but for the horror thou shalt finde for thy impenitence.

CHAP. XLVIII.

INsult not over misery, nor deride infirmity, nor despise deformity. The first, shews thy inhumanity: the second, thy folly; the third, thy pride: He that made him miserable, made thee happy to lament him: He that made him weake, made thee strong to support him: He that made him deform'd, gave thee favour to be humbled: He that is not sensible of anothers unhappinesse, is a living stone; but he that makes misery the

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object

object of his triumph is an incarnate Devill.

CHAP. XLIX.

MAke thy recreations, servants to thy businesses, lest thou become slave to thy recreations: When thou goest up into the Mountaine, leave this servant in the Valley: When thou goest to the City, leave him in the Suburbs. And remember, The servant must not be greater then his Master.

CHAP. L.

PRaise no man too liberally before his face, nor censure him too lavishly behind his backe, the one savours of flattery; the other, of malice; and both are reprehensible: The true way to advance anothers vertue, is to follow it; and the best meanes to cry downe anothers vice, is to decline it.

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CHAP. LI.

IF thy Prince command a lawfull act, give him all active obedience: if he command an unlawfull act, give him passive obedience. What thy well-grounded conscience will suffer, doe chearfully without repining; where thou maist not do lawfully, suffer couragiously without Rebellion: Thy life and livelihood is thy Princes, Thy conscience is thy owne.

CHAP. LII.

IF thou giveſt, to receive the like, it is Exchange: if to receive more, it is covetousnesse: if to receive thanks, it is vanity: if to be seen, it is vain-glory; if to corrupt, it is Bribery; if for Example, it is formality; if for compassion, it is Charity; if because thou art commanded, it is obedience. The affection in doing

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the work, gives a name to the work done.

CHAP. LIII.

FEar death, but be not afraid of Death. To feare it, whets thy expectation: To be afraid of it, duls thy preparation: if thou canst endure it, it is but a sleight pain; if not, it is but a short pain: to fear death is the way to live long; to be afraid of Death, is to be long a dying.

CHAP. LIV.

IF thou desire the love of God and man, be humble; for the proud heart, as it loves none but it selfe, so it is beloved of none, but by it self: The voice of humility is Gods musick, and the silence of Humility is Gods Rhetorick. Humility enforces, where neither vertue nor strength can prevaile, nor Reason.

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CHAP. LV.

LOok upon thy burning Taper, and there see the Embleme of thy Life: The flame is thy Soule; The wax, thy Body, and is commonly a span long; The wax, (if never so well tempered) can but last his length; and who can lengthen it? If il tempered, it shall wast the faster, yet last his length; an open window shall hasten either; an Extinguisher shall put out both: Husband them the best thou canst, thou canst not lengthen them beyond their date: leave them to the injury of the Winde, or to the mercy of a wastfull hand, thou hastenest them, but still they burn their length: But puffe them out, and thou hast shortned them, and stopt their passage, which else had brought them to their appointed end. Bodies according to their constitutions, stronger or weaker, according to the e-

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equality or inequality of their Elements, have their dates, and may be preserv'd from shortning, but not lengthened. Negle& may wast them, ill diet may hasten them unto their journies end, yet they have liv'd their length; A violent hand may interrupt them; a sudden death may stop them, and they are shortned. It lies in the power of man, either permissively to hasten, or actively to shorten, but not to lengthen or extend the limits of his naturall life. He onely, (if any) hath the art to lengthen out his Taper that puts it to the best advantage.

CHAP. LVI.

DEmean thy selfe in the presence of thy Prince, with reverence and chearfulnesse. That, without this, is too much sadnes; This without that is too much boldnesse: Let thy wisdome endeavour to gain his opinion, and labour to make thy loyalty his confi-

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confidence: Let him not find thee false in words, unjust in thy actions, unseasonable in thy suits, nor careless in his service: crosse not his passion, question not his pleasures; Presse not into his Secrets; Pry not into his Prerogative: Displease him not, lest he be angry; appeare not displeas'd, lest he be jealous: the anger of a King is implacable: the jealousy of a Prince is incurable.

CHAP. LVII.

GIve thy heart to thy Creator, and Reverence to thy Superiors: Give diligence to thy Calling, and eare to good Counsell: Give Almes to the poor, and the Glory to God: Forgive him that ignorantly offends thee, and him that having wittingly offended thee, seeks thee. Forgive him that hath forcibly abused thee & him that hath fraudulently betray'd thee: Forgive all thine enemies, but least of all, thy selfe:

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Give, and it ſhall be given thee; Forgive, and it ſhall be forgiven thee; The ſum of all Chriſtianity is, Give, and Forgive.

CHAP. LVIII.

BEe not too great a niggard in the commendations of him that profeſſes thy own quality: if he deſerve thy praiſe, thou haſt diſcovered thy Judgement; if not, thy modeſty: Honour either returns, or reflects to the Giver.

CHAP. LIX.

IF thy deſire to raiſe thy Fortunes, encourage thy delights to the caſts of Fortune, be wiſe betimes, leſt thou repent too late; What thou getteſt, thou gaineſt by abuſed Providence; what thou loſeſt, thou loſeſt by abuſed Patience; What thou winneſt is prodigally ſpent; what thou loſeſt

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loseſt is prodigally loſt: it is an evill trade that prodigality drives: and a bad voyage where the Pilot is blind.

CHAP. LX.

BEe very wary for whom thou becomeſt Security, and for no more then thou art able to diſcharge, if thou loveſt thy liberty. The borrower is a ſlave to the lender: The Security is a ſlave to both: Whilſt the Borrower and Lender are both eaſed, the Security beares both their burthens: He is a wiſe ſecurity that ſecures himſelfe.

CHAP. LXI.

LOok upon thy affliction as thou doeſt upon thy Phyſick: Both imply a diſeaſe, and both are applyed for a Cure; That, of the Body; This of the Soule: If they work, they promiſe health health: if not, they threa-

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ten death: He is not happy that is not afflicted, but he that findes happineſſe by his affliction.

CHAP. LXII.

IF the Knowledge of Good whet thy deſire to good, it is a happy Knowledge: if by thy ignorance of Evill, thou art ſurpriz'd with Evill, it is an unhappy ignorance. Happy is he that hath ſo much Knowledge of Good, as to deſire it, and but ſo much Knowledge of evill, as to feare it.

CHAP. LXIII.

WHen the fleſh preſents thee with delights, then preſent thy ſelfe with dangers: Where the world poſſeſſes thee with vain Hopes, there poſſeſſe thy ſelfe with true feare: When the Divell brings thee Oyle, bring thou Vinegar. The way to be ſafe, is never to be ſe-

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CHAP. LXIV.

IF thy brother hath offended thee, forgive him freely, and be reconciled: To doe Evill for Evill, is humane corruption: To doe Good for Good is civill retribution: To do Good for Evill is Christian perfection: The act of Forgivnesse is Gods Precept: The manner of Forgivenesse is Gods President.

CHAP. LXV.

REverence the Writings of holy Men, but lodge not thy Faith upon them, because but men: They are good Pooles, but no fountaines. Build on *Paul* himselfe no longer then he builds on *Christ*: if *Peter* renounce his Master, renounce *Peter*. The word of man may convince Reason; But the word of God alone can compell conscience.

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CHAP. LXVI.

IN civill things follow the most; in matters of Religion, the fewest; in all things, follow the best: So shall thy wayes bee pleasing to God; so shall thy behaviour be plausible with men.

CHAP. LXVII.

IF any losse or misery hath befalne to thy brother, dissemble it to thy self: and what counsell thou givest him, registter carefully; and when the Case is thine, follow it: So shall thy owne Reason convince thy passion, or thy passion confesse her own unreasonablnes.

CHAP. LXVIII.

WHen thou goest about to change thy morall Liberty into a Christian Servitude, prepare thy selfe to be the worlds laughing-stock: if thou overcome her

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Scoffs,

Scoffs, thou shalt have double Honor: if overcome, double Shame: He is unworthy of a good Master, that is asham'd of a bad Livery.

CHAP. LXIX.

LEt not the falling of a Salt, or the crossing of a Hare, or the crying of a Cricket trouble thee. They portend no evill, but what thou feareſt: He is ill acquainted with himselfe; that knowes not his own Fortunes more then they. If evill follow it, it is the punishment of thy Superstition; not the fulfilling of their Portent: All things are lucky to thee, if thou wilt; nothing but is ominous to the Superstitious.

CHAP. LXX.

SO behave thy self in thy course of life, as at a banquet. Take what is offer'd with modest thankfulnesse: And expect what is not as yet offer'd with hopefull patience: let not thy

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rude Appetite presse thee, nor a sleight carefulnesse indispose thee, nor a sullen discontent dejects thee, Who desires more then enough, hath too much: And he that is satisfied with a little hath no lesse then enough: *Beatus est cui Deus obtrusit parcè, quod satis est, manus.*

CHAP. LXXI.

IS thy Child dead? He is restor'd, not lost: is thy treasure stolne? it is not lost, it is restored: He is an ill debtor, that counts repayment losse. But it was an evill chance that took thy child, and a wicked hand that stole thy Treasure: What is that to thee? it matters not by whom he requires the things from whom he lent them: What goods are ours by loan, are not lost when willingly restored, but when unworthily receiv'd.

CHAP. LXXII.

CEnsure no man, detract from no man: Praise no man before his face;

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face; traduce no man behinde his back. Boast not thy selfe abroad, nor flatter thy selfe at home: if any thing crosse thee, accuse thy selfe: if any one extoll thee, humble thy selfe: Honour those that instruct thee, and be thankfull to those that reprehend thee. Let all thy desires be subjected to Reason, and let thy reason be corrected by Religion. Weigh thy selfe by thy own Ballances, and trust not the voice of wild opinion: Observe thy selfe as thy greatest enemy, so shalt thou become thy greatest friend.

CHAP. LXXIII.

ENdeavour to make thy discourse such, as may administer profit to thy Selfe, or Standers by, thou incurre the danger of an idle Word: Above all Subjects, avoid those which are Scurrilous, and obscene; Tales that are impertinent, and improbable; and dreams.

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CHAP. LXXIV.

IF God hath blest thee with a son, blesse thou that son with a lawfull calling: chuse such employment, as may stand with his Fancie, and thy Judgement: His country claymes his ability toward the building of her honour. If he cannot bring a Cedar, let him bring a shrub. Hee that brings nothing usurps his life, and robs his country of a Servant.

CHAP. LXXV.

AT the first entrance into thy Estate, keep a low saile: Thou maist rise with Honour; Thou canst not decline without shame: He that begins as his Father ended, shall end as his Father began.

CHAP. LXXVI.

IF any Obscene Tale should chance to slip into thine Ears, among the varieties of Discourse (if

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(if opportunity admit) reprove it: if otherwise, let thy silence, or change of countenance interpret thy dislike: the smiling Ear is Baud to the lascivious Tongue.

CHAP. LXXVII.

BEe more circumspect over the works of thy Braine, then the Actions of thy Body: These have infirmity to plead for them: but they must stand upon their own bottomes: These are but the objects of few; They, of all: *T*hese will have Equals to defend them: they have Inferiours to envie them; Superiors, to deride them; al to censure them: It is no lesse danger for these to be proclaim'd at *Pauls* Crosse, then for them to be protested in *Pauls* Church-yard.

CHAP. LXXVIII.

VSe Common place-Books, or Collections, as Indexes to ligh thee to the Authours, lest thou be bu-

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bus'd: He that takes Learning up on trust, makes him a faire Cup-board with anothers Plate. He is an ill advised purchaser, whose title depends more on Witnesses then Evidences.

CHAP. LXXIX.

IF thou desire to make the best advantage of the Muses, either by Reading, to benefit thy selfe, or by Writing, others, keep a peacefull soul in a temperate body: A full belly makes a dull brain; and a turbulent Spirit, a distracted Judgement: The Muses starve in a Cooks shop, and a Lawyers Study.

CHAP. LXXX.

WHen thou communicates thy selfe by Letters, heighten or depresse thy stile according to the quality of the party and businesse; That which thy tongue would present to any, if present, let thy Pen represent to him, Absent: The

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tongue

tongue is the minutes Interpreter, and the Pen is the Tongues Secretary.

CHAP: LXXXI.

KEep thy soule in exercise, left her faculties rust for want of motion: To eat, sleepe, or sport too long, stops the naturall course of her naturall actions: To dwell too long in the employments of the body, is both the cause, and signe of a dull Spirit.

CHAP. LXXXII.

BE very circumspect to whose Tuition thou committ'st thy childe: Every good Scholler is not a good Master. He must be a man of invincible patience, and singular observation: he must study children that will teach them well, and reason must rule him that would rule wisely: he must not take advantage of an ignorant father, nor give too

much ear to an indulgent Grandmother: the cómon good must outweigh his private gaines, and his credit must out-bid Gratuities: he must be deligent, and sober, not too familiar, nor too reserv'd, neither amorous nor phantasticke: Just, without fiercenesse, mercifull, without fondnesse: if such a one thou meet with, thou hast found a Treasure, which, if thou know'st how to value, is invaluable.

CHAP. LXXXIII.

LEt not thy laughter handsell thy owne jest, lest whilst thou laugh at it, others laugh at thee: neither tell it often to the same hearers, lest thou be thought forgetfull, or barren. There is no sweetnesse in a Cabage twice sod, or a tale twice told.

CHAP. LXXXIV.

IF opinion hath lighted the Lampe of thy Name, endeavour to encourage

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courage it with thy owne Oyle, leſt it go out and ſtinke: The Chronicall diſeaſe of Popularity is ſhame: If thou be onee up, beware: From Fame to Infamy is a beaten Roade.

CHAP. LXXXV.

CLenſe thy morning ſoule with private and due Devotions; till then admit no buſineſſe: The firſt-borne of thy thoughts are Gods, and not thine, but by Sacriledge: thinke thy ſelfe not ready till thou haſt prais'd him, and he will be alwayes ready to bleſſe thee.

CHAP. LXXXVI.

IN all thy actions thinke God ſees thee; and in all his actions labour to ſee him; that will make thee fear him; this will move thee to love him; The feare of God is the beginning of Knowledge, and the Knowledge of God is the perfection of Love.

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CHA

CHAP. LXXXVII.

LEt not the expectation of a succession endear thy heart to the wish of the possessours death, lest a judgement meet thee in thy expectation, or a Curse overtake thee in thy fruition: Every wish makes thee a murtherer, and moves God to be an Accessary; God often lengthens the life of the possessour with the dayes of the Expectour.

CHAP. LXXXVIII.

PRize not thy selfe by what thou hast, but by what thou art; hee that values a Jewell by her golden frame, or a Book by her silver clasps, or a man by his rich estate, errs; if thou art not worth more then the world can make thee, thy Redeemer had a bad penny worth, or thou an uncurious Redeemer.

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CHAP.

CHAP. LXXXIX.

LEt not thy Fathers, nor the Fathers, nor the Church thy Mothers beleefe, be the ground of thines The Scripture lies open to the humble heart, but lookt against the proud Inquisitour: he that beleeves with an implicite Faith is a meer Empericke in Religion.

CHAP. XC.

OF all sinnes, take greatest heed of that which thou hast last, and most repented of: He that was last thrust out of doores, is the next readiest to croud in againe: and he that thou hast forest baffled, is likeliest to call more helpe for a revenge: it is requisite for him that hath cast one devill out, to keep strong hold lest seven return.

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CHAP. XCI.

IN the meditation of divine Mysteries, keep thy heart humble; and thy thoughts holy; let Philosophy not be asham'd to be confuted, nor Logick blush to be confounded; what thou canst not prove, approve; what thou canst not comprehend, beleeve; and what thou canst beleeve, admire; so shall thy ignorance be satisfied in thy Faith, and thy doubts swallowed up with wonders: the best way to see day-light, is to put out thy candle.

CHAP. XCII.

IF opinion hath cried thy name up let thy modesty cry thy heart down, lest thou deceivest; or it thee: there is no lesse danger in a great name then a bad; and no lesse honor in deserving of praise, then in the ...uring it.

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CHAP.

CHAP. XCIII.

VSe the holy Scriptures with all reverence; let not thy wanton fancy carve it out in jests, nor thy sinfull wit make it an advocate to thy sin: it is a subject for thy faith, not fancy; where Wit and Blasphemy is one Trade, the understanding's Banckrupt.

CHAP. XCIV.

DOst thou complaine that God hath forsakē thee? it is thou that hast forsaken him: 'tis thou that art mutable: in him there is no shadow of change, in his light is life; if thy Will drive thee into a Dungeon, thou mak'st thy own darkenesse, and in that darknesse dwels thy death; from whence, if he redeem thee, he is mercifull; if not, he is just; in both, he receives glory.

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CHAP.

CHAP. XCV.

MAke use of Time, if thou lov'st Eternity: know, yesterday cannot be recall'd, to morrow cannot be assured: to day is onely thine; which if thou procrastinate, thou losest, which lost, is lost for ever: *One to day*, is worth *two to morrow*.

CHAP. XCVI.

IF thou be strong enough to encounter with the times, keep thy Station; if not, shift a foot to gain advantage of the Times. He that acts a Beggar to prevent a Thiefe, is more the poorer; it is a great part of wisedome, sometimes to seem a fool.

CHAP. XCVII.

IF thou intend thy writings for the publique view, lard them not too much with the choice lines of another Authour, lest thou lose thy own

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Gravy:

Gravy: what thou hast read and digested being delivered in thy owne stile becomes thine: it is more decent to weare a plaine suit of one entire cloth, then a gaudy garment checquer'd with divers richer fragments.

CHAP. XCVIII.

IF God hath blest thee with inheritance, and children to inherit, trust not the staffe of thy family to the hands of one. Make not many Beggers in the building up of one great heir, lest if he miscarry through a prodigall Will, the rest sink through a hard necessity. Gods allowance is a double portion: when high blood, and generous breeding breake their fast in plenty, and dine in poverty, they often sup in *Infamy*: if thou deny them Faulcons wings to prey on Fowl, give them Kites stomachs to seize on Garbage.

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CHAP XCIX.

BE very vigilant over thy childe in the *April* of his understanding, lest the frosts of *May* nippe his Blossomes. While he is a tender *Twig*, streighten him; whilst he is a new *Vessell*, season him; such as thou makest him, such commonly thou shalt finde him. Let his first lesson be *Obedience*, and the second shall be what thou wilt. Give him Education in good Letters, to the utmost of thy ability, and his capacity. Season his youth with the love of his *Creatour*, and make the feare of his God the beginning of his knowledge: If he have an active spirit, rather rectifie then curbe it; but reckon idlenesse among his chiefest faults. Above all things, keep him from vain, lascivious and amorous Pamphlets, as the *Primmers* of all Vice. As his judgement ripens, observe his inclination, and tender him

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a *Calling*, that ſhall not croſſe it: Forced *Marriages* and *Callings* ſeldome proſper; ſhew him both the *Mow*, and the *Plough*; and prepare him as well for the danger of the *Skirmiſh*, as poſſeſſe him with the honour of the prize. If he chuſe the profeſſion of a Schollar, adviſe him to ſtudy the moſt profitable arts: *Poetry*, and the *Mathematicks*, take up too great a latitude of the ſoule, and moderately uſed, are good *Recreations*, but bad *Callings*, being nothing but their owne *Rewrd*: if he chuſe the profeſſion of a *Souldier*, let him know, withall, *Honour* muſt be his greateſt wages, and his enemies his ſureſt *Paymaſter*. Prepare him againſt the danger of a Warre, and adviſe him of the greater miſchiefes of a *Garriſon*; let him avoid *Debauchneſſe*, and *Duels* to the utmoſt of his power, and remember he is not his owne man, and (being his Countries ſervant) hath no eſtate in

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his owne life. If he chuse a *Trade*, teach him to forget his Fathers *House*, and his Mothers *Wing*: Advise him to be conscionable, carefull, and constant: This done, thou hast done thy part, leave the rest to *Providence*, and thou hast done it well.

CHAP. C.

COnvey thy love to thy Friend, as an Arrow to the Marke, to stick there, not as a Ball against the Wall, to rebound back to thee: that friendship will not continue to the End that is begun for an End.

MEditation is the life of the soule; Action is the soule of Meditation; Honour is the reward of Action: So meditate, that thou maist do; So do, that thou maist purchase Honour: For which purchase give God the Glory.

FINIS.

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